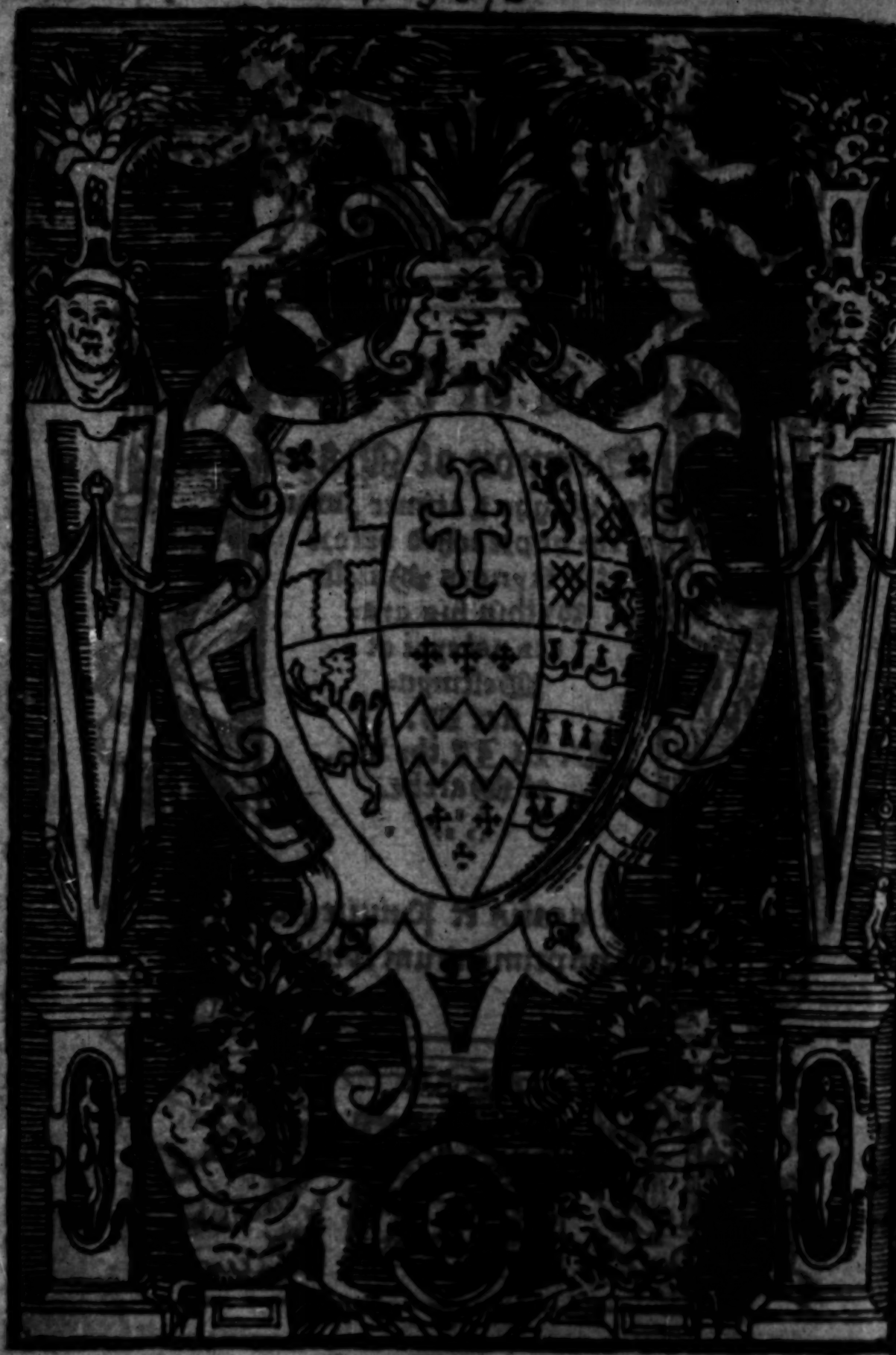
Adams 8. 54. 82

The fyrſte Sermon of Maiſter Hughe Latimer, whiche he preached before the Kynges Maieſtie, within his graces palayce at Weſtmynſter.

D. xxxix. the viii. of Marche.

Cū gratia et Priuilegio ad imprimendum ſolum.

96; 578



To the right
mous and gracious Lady
Duchesse of Suffolk &c.
Some, her humble and faith-
full Oratour wysheth
Godly fauour
and euerlas-
tyng Sal-
uation from God the Father
through Jesus Christ our
mercyfull Lorde.



What man is not
ignorant, that one to another
should be a God, and
deuyl, as helpeth his
ter, vnto whom also y vse of the
is only geuē, whereby they do both exp
le & shewe the affections of their mind
there is no meā which can saye, I ha
no nede of any man.
But amongest infinite mysch
ciples of mans subtelte and ungodlyn
which he hath nede of other mens help
is the instruction of prudence by learn
of scripture, of wo manlynde in this do pre-
cel chefely bycause they helpe
one another by mutual communication.

A.ij. In

In learning good and vertuous manners, the vse of commoditie is required chiefly, that men erring and ignoraunte should be taught, for there is none which shall euer lerne of him selfe, although he be neuer so happily borne.

Therfore, it shalbecome euery man, which do intende to liue godly, to here & learne godly bookes, to printe heauenly documentes in their hertes. For as euyl doctrine, deuilysh bokes, and filthie talke do corrupt good maners, so faythful preceptes, godly bokes, chaste communynge and honest talke edifie, and confirme. Wherfore, intendyng to do good vnto all men & namely vnto such, as erre & be ignorant, I haue gathered, writ, and brought into lyght the famous sermõs of master Hugh Latimer, which he preached euery Frydaye in Lente before oure most noble kyng Edward the syxt, at the newe Palaice of Westminster, the thyrd yeare of hys reigne. Whych Sermõs (most vertuous Lady) I dedicate vnto your honorable grace, nothyng doubtyng but that you wyll gladly imbrace them, not onlye because of their excellẽcie, but chiefly for the profyte whych shall ensue thorough them vnto the ignoraunte.

For

Forth them are frutefull and godlye
documentes, directing ordinatly not on-
ly the steps, conuersacyon, and lyuing of
kynges: but also of other myniſters and
ſubiectes vnder him. And let no man be-
greued though it be not ſo exactlye done
as he did ſpeake it, for in very dede I am
not able ſo to do, to write word for word
as he dyd ſpeake, ẏ passeth my capacyte
thoughe I had .xx. mens wittes, and no
fewer handes to wryte wt all. As it is im-
poſſyble that a litel ryuer ſhould receiue
ẏ recourſe of ẏ mayne ſea wt in his bryn
mes, ſo ẏ no water ſhould ouer whelme
the ſides therof, In lyke mãner is it more
vnlyke my ſymple witte to comprehende
abſolutly the abundante eloquence and
learnyng which flowethmoſt abundãtly
out of godly Eatyners mouth.
Notwithſtãdyng, yet had I rather with
ſhamefastnes declare charitably thys
parte of his godly documẽtes, & counſel,
then wyth ſlowthfulnes forget or kepe
cloſe foliſhly, that thyng which may pro
fete many.
Who is that wyl not be glad to heare
and belene the doctryne of godly Eatyn-
uer? Whome God hath appoynted a
prophet, vnto our moſt noble kyng, and

vnto our Realme of England, to declare the message of the lyuynge God, to supplante and rote out al sinnes and vice, to plante & graffe in mens hartes the plenteousnes of al spiritual blissynges in Jesus Chryst our Lorde.

Moses, Jerempas, Helias, did neuer declare ỹ true message of god vnto their rulers and people, wyth a more syncere spirite, faythful mynde and godly zeale, then godlye Latymer doth now in oure daies vnto our most noble Kyng & vnto the whole realme. ffurthermore, also Josia receyned neuer the boke of gods wyl at the handes of Helkia the hye preest, or ỹ admonicion of Hulda ỹ prophetesse, w̃ a more perfect and godly feare, then our most noble Kyng dothe most faithfully, geue credyte vnto the wordes of good father Latimer. And I haue no doubt but al godly men wil lykewise receiue gladly his godly Sermons & geue credit vnto the same. Therfore this my rude labour of another mans swet (most vertuous lady) I offer most humbli vnto iour grace, mouid there vntoo[k] godli zeale, thorough the godly fame, that is dispersed vniuersally of your most godly disposicio̅, and vnfayned loue towardes the lyuynge,

iiii. Kyng. xxij

almigh-

almyghtye, eternall God and hys holye word, practyſed dayly both in your graces moſt vertuous behauour, and alſo godly charitie towardes the edificatiō of euery membre grafted in Chryſte Jeſu, moſt humbly deſiryng your grace to accept fauorably thys my feruentous interpriſe. And I your moſt humble and kayth ful Oratour ſhall praye vnto Jehouah, the God which is of him ſelf, by whom, and in whome, all thynges lyue, moue, & be, that, that good worke whych he hath begonne in you he may perfourme it vnto your laſte endyuge, thorough our Lorde Jeſu Chryſt, who preſerue and kepe your grace now and euer. So be it.

¶ The argument of the Sermon.



N this fyrſt Sermō is declared, & taught the godlye election of a kyng, and a rule of godly lyuynge as touchynge hys owne perſon. Where he proueth oure mooſt excellent king Edward, to be our moſt lawful king both by natiuitie, and cōtrey, yea, and now appoynted in theſe our dayes to delyuer vs from the daunger and captiuitie of Egypt and wicked Pharao, that is from, errour & ignorāce & the deueliſche antichriſt the Pope of Rome. The forme of his godly rule alſo he deuyded here in this ſermon in thre partes. Fyrſt that he ſhould not truſte to muche vnto his owne ſtrēgth and policy, but only to walke ordinatly with God and to make him his lodes man and chief guyde. Secondarily that he lyue not laſſyuouſly and wātonly, folowyng venerial affections, but to lyue chaſtly. And whan time ſhal require, to leade a pure lyfe, vnder the yoke of matrimonye, admoniſhing both his grace, and al other Maieſtrates to be circūſpecte in chooſynge a wyfe, eyther for them ſelues or for theyr children, hauing this alwaies in minde, that ſhe be, of a faythfull houſe, godlye brought vp, & of a pure life. Thirdly he admoniſhed the kynges grace, that he ſhould not deſyre gold & ſyluer to muche, prouynge by many argumentes that kynd of vice wyth the other forſaid, to be deſtruction not only vnto the kynges grace: but alſo vnto the whole realme & people. In theſe thinges cōſyſteth the whole ſumme of this ſermon.

Quecum-

Quecunque scripta sunt: ad nostram doctrinam scripta sunt. What soeuer thynges are written a foze tyme, are wryt ten foz our learnynge, that we thzough pacience & comfozte of scripturs, might haue hope. In takynge thys parte of scripture (moste nobill audience) I playe as atrowāt, which whē he is at schole, wyl chose a lesson, wher= ty he is perfight, because he is loth to take payne in studienge a newe leasson, oz elles feareth strypes foz his slothfulnes. In lyke maner, I might seme now in my olde age to sum men, to take this parte of scripture, be= cause I woulde wade easilye a= waye there wyth, and dzyue my matter at my pleasure and not Roma. xv. a

to be bounde vnto a certayne theame. But ye shall consyder, ye the forsayd wordes of Paul are not to be vnderstãde of all scriptures, but only of those, which are of god, writtẽ in goddes boke, and all thynges whiche are therein, are wrytten for our learnynge, The excellencye of thys worde is so greate, and of hye dignitie, that there is no earthly thynge to be cõpared vnto it The authour therof is great that is God hym selfe, eternal almightie, euerlastynge. The scripture, because of hym, is also greate, eternal, moste mightie, and holy. Ther is no kyng Emperour, maiestrate, and ruler, of what state so euer they be, but are bounde to obey this God, and to geue credence vnto

Paul speketh of gods worde only.

Gen. i. a. and xviii. a.
Deut. iiii. a
Esa. xxvi. a.
Prou. viii. c
Daniel. vii. c

Almen ought to obay god, to beleue hys word, & to followe it.

to

to hys holy worde indirectynge
their steppes ordinatlye accor-
dyng vnto the same word, yea
truly they are not only bound
to obey gods boke, but also the
minister of the same, for the wor
des sake, so fer as he speaketh
syttynge in moses chayre, that
is, if hys doctryne be taken out
of Moyses lawe. For in thys
world God hath .ii. swerdes the
one is a temporal swerde the o-
ther a spiritual, The temporall
swerde resteth in the handes of
kynges, maiestrates, and ru-
lers vnder hym, where vnto al
subiectes, as wel the Cleargy
as the laite be subiect, and pu-
nisheable, for anye offence con-
trarye to the laine boke.

God ruleth this world by two swerdes

The temporal swerde.

The spirituall swerde is in the handes of the ministers & preachers

The spiritual swerde.

chers; wher vnto all kynges, Magistrates, Rulers ought to be obediente; that is, to here, and folowe, so longe as the ministers syt in Christes chayre, that is speakynge out of Christes boke.

Math. xxiij.

The kynge correcteth transgressours wyth the temporall swerd ye & the preacher also yt he be an offender, But the preacher can not correct the kynge if he be a trāsgressor of goddes word, wyth the tēporal swerde But he muste correcte and reproue him wyth the spyrytuall swerde fearynge no man settinge God only before hys eyes vnder whom he his a minister to supplante and roote vp all vice and myschefe by Goddes worde, where vnto all menne

ought

oughte to bee obedyente, as is
mencyoned in many places of
scripture, and amonges many
thys is one. Math. xxiij. a

¶ Quecunque dixerint vobis seruare,
seruate, et facite.

What so euer they byd you ob
serue, that obserue and doo i. Tim. iij. a.
Therefore let ỹ preacher teach, ij. Petr. i. a
improue, amende an instructe
in rightwesnes, wyth the spy-
rytuall swearde, fearynge no
man though death shoulde
insue. Thus Moyses fearynge Exod. ij. vi.
no man wyth thys swerde, dyd viij. &c.
reproue kyng Phazao, at Gods
commandement.
Micheas the prophet also dyd
not spare to blame kyng Achab iij. Reg. xxij.
for hys wyckednes, accordinge
to goddes wil & to prophesye of
his destruction contrary vnto
manye

in mye false prophetes. These forsayde kynges beinge admonished by the ministers of gods worde, because they woulde not folow their godly doctryne and correcte their lyues, came vnto vtter destruction. Pharao geuynge no credit vnto Moyses the prophet of God, but applyant vnto the lustes of his owne herte, what tyme he hard of the passage of Goddes people, hauyng no feare or remembraūce of gods worke, he did prosecute after entendyng to destroye thē and was drowned in ỹ red sea. Kynge Acab also because he wold not herkē vnto Micheas was kilde with an arrowe. Likewise also the house of Jeroboā ẅ other many, came vnto destructiō, because he woulde not

Kyng Pharo punyshed.

Exod. xiiij

Acab.

iij. Reg. xxi.

iij. Reg. xiij.

heare

heare the ministers of Goddes worde, and correcte hys lyke accordyng vnto his wyl and pleasure. Let the preacher therefore neuer feare to declare the message of God vnto all men. And if the king wyll not heare them then the preachers may admonyshe and charge them wyth their dewties, and so leaue them vnto God and praye for them. But if the preachers digresse out of Christes chaire, & shal speake their owne phantasyes, thē in stede of Quecunque iusserint vos facere, facite, et seruate. What so euer the byd you obserue that obserue and do. Change it into these wordes following: Cauete vero vobis a pseudo Prophetis qui veniunt ad vos, &c. Beware of false Prophetes which

The preacher must haue God before his eyes chefly.

Euell preachers are to be refused, & not to be beleued.

Math. bij. g

which come vnto you in shepes clothing, but inwardly, they are rauenyng woulfes, ye shall knowe them by their frutes: Yea, change Quecunque iusserint, (yf their doctryne be euel) into

Luke. xij. Cauete a fermento phariseorum, &c.

That is: Take hede & beware of the, leauen of the Phartseis, & of the Saduces. In teachyng euel doctryne, all preachers are to be eschewed, and in no wyse to be harkened vnto. In speakyng trueth: thei are to behard. All thynges wrytten in goddes boke, are moost certayne true, and profitable for all men. For in it, is contayned mete matter for Kynges, Prynces, Rulers, Byshops, and for alle states. Wherfore, it behoueth euerye preacher, fum what to appoynt

In godsboke is matter for all estatis.

and

and accomodate hym selfe, and hys matter agreable vnto the comforte, and amendemente of the audience, vnto the which he declareth the message of God. If he preache before a kyng, let hys matter be concernynge the office of a kinge, if before a byshoppe, then lette hym treate of byshoplye dutyes and orders, and so forthe in other matters, as time & audiẽce shal require.

I haue thoughte it good, to intreate vpon these wordes folowynge whyche are wrytten in the. xvii. Chapter of Deuteronomye. Cum ueneris in terram quã Deut. xvij. Dominus Deus dat tibi possederisque eam. et ceter. That is. Whẽ thou arte come vnto the Lande whiche the Lorde thy God geueth the, & enioyeste it, and dwelleste

therin: If thou shalt say, I will set a kynge ouer me: lyke vnto al the nacions that are aboute me: Then thou shalt make him kynge ouer the, whome the Lorde thy God shall chose. One of thy brethren muste thou make kynge ouer the, and mayste not set a stranger ouer the, whiche is not of thy brethren. But in any wyse, let him not holde to manye horses, that he bringe not the people agayne to Egypt, thorowe the multitude of horses, for as muche as the Lorde hath sayd vnto you: ye shall hence forth go no more agayne that waye. Also he shal not haue to many wyues, leste hys herte turne awaye, neyther shall he gether hym syluer and gould to much.

As

As in dyuerse other places of scripture is mete matter for al estates. So in thys forsayede place is describyd cheyfly the doctryne fyt for akynge. But who is worthye to vtter thys doctryne before oure moste noble kynge? Not I God knoweth, whyche am thorough age, boethe weake in body and obliuious, vnapte I am, not only because of paynful study, but also for the shorts warning. Well vnto God I wyll make my mone, who neuer fayled me. Auxiliator in neceſſitatibus.

GOD is my helper in all my neceſſities. To hym alone wyl I make my petition. To praye vnto sayntes departed I am not taught, to desyre like grace of god as they had (right godly

it is (or to beleue God to be no lesse mercyfull vnto vs (beinge faythful) then he was vnto the, greately cõfortable it is. Therfore only vnto God let vs lyfte vp our hertes and say the Lordes prayer.

Thynges touched moste chiefly in the hole sermon.

i.



Dom veneris, &c. When thou art come vnto ỹ lãd which the lord. &c Thou shalt appoint him king. &c. One of thi brethrẽ must thou make king ouer the, & must not set a straũger ouer ỹ which is not of thy brethren.

ii. But in any wyse let not suche one prepare vnto him selfe many horses that he bryng not. &c.

iii. Furthermore let hym not prepare vnto hym selfe manye wyues, least his herte recede frome

God

God. Nor he shal not multiply iiij.
vnto hym selfe, to much golde,
and syluer. As the texte doeth
tyse, I wyl touche and go a lyt-
tle in euery place, vntyl I come
vnto to much. I wyl touche al
the forsayd thynges, but not to
muche. The texte is, when thou
shalt come into the land. &c.
To haue a kyng the Israelites
dyd wyth muche importunitye
call vnto God, and God longe
before promised theim a kynge
and were full certified thereof,
that God hadde promised that
thynge. For vnto Abraham he
sayed: Ego crescere te faciam vehemē- Genes. xvij. a
ter ponamque te in gentes, sed et reges
ex te prodibunt.

That is, I wil multipli the ex-
cedingly, & wil make natiōs of
the, yea & kings shal spring out

of the. These wordes were spo-
ken long before the chyldren of
Israel had any king, Not wtstā
dyng, yet God prescrybid vnto
them an order, howe the shulde
chose their kyng, & what māner
a man he shoulde be, where he
saith: whan thou shalt come in
to the lande, &c. As who should
say. O ye children of Israel I
knowe your nature rycht well,
whiche is cuyl, & inclined vnto
al euyls. I know that thou wilt
chose a kyng to raygne ouer the
& to apere glorious in the face
of the world, after the manner
of gentyles, But because thou
art stiffe necked, wilde, and art
geuen to walke without a bry-
dell, and lyne. Therfore now I
wyll preuente thy cuyl & bestly
man-

mãners I will hedge stronglye thy waye, I wyll make a durable lawe, whyche shal compell the to walke ordinatlye, and in aplain way, that is thou shalt not chose the a kynge after thy wyll and fantasye but after me thy Lord and God. Thus, god condycioned wyth the Jewes, that theyr king should be suche a one as he hym self wold chose them. And was not muche vnlyke the bargayne that I herd of late shulde be betwixte two frendes for a horsse, the owner promysed the other shuld haue the horsse yf he wold, the other axed ꝙ price, he sayed: xx. nobles The other wold geue hym but iiii. poũd: ꝙ owner said he shuld not haue hym then, The other claymed the horsse bycause he

A vnstable table

sayd, he shoulde haue hym if he wold, Thus thys bargayne became a westminster matter, the lawyers gote twyse the valure of the horse, and when all came to all, two fooles made an ende of the matter. Howbeit, the Israelites coulde not go to lawe wyth God, for chosynge theyr kynge, for would they, nyl they, theyr kinge shold be of his chosynge, lest they should walke inordinatly, in a deceyuable way, vnto theyr vtter losse & destruction. For as they say cõmonely Mni vadit plane, vadit sane. that is. He that walketh playnly, walketh safely. As the Jewes were stykenecked, and were euer ready to walke inordinatelye, no lesse are we Englysshe men geuen to vntowardnes, and inordinate wal-

A comon sayinge.

walkynge after oure owne fantasies and braynes. We wyll walke wythoute the limites of Goddes worde, we wyll chose a kyng at our owne pleasure.

But let vs learne to frame our lyues after the noble king Dauid whych when he had manye occasions, geuē of kyng Saul to worke euyl, for euyl, yea, and hauynge manye tymes opportunity to perfourme mischiefe and to slay king Saule. Neuerthelesse yet fearyng, would not folowe hys fleshly affections and walke inordinatelye, wythoute the wyll of Gods worde, whych he confessed alwayes to be hys direction, sayinge. Lucerna pedibus meis verbum tuum et lumen semitis meis. Thy worde, O Lorde is a Lanterne vnto my feete, and

i. Reg. xxiv.

i. Reg. xviij. Red y storie thep be, verye pleasaunt & profytable.

Psal. cxviij. d

Gods worde is oure lyghe.

and a lyght vnto my steppes. Thus hauynge in mynde, to walke ordinatly he did alwaies auoyde to do euyll. For whan kyng Saul was in a caue with out anye man. Dauid and hys men sytting by the sydes of the caue, yea and Dauids men mouyng hym to kyl Saul, Dauid made answer & sayd vnto them:

Dauid byd walke ordynatly.

Seruet me dominus, ne rem illam. &c. cõtra dominũ meũ Messiam &c. That is The Lord kepe me from doyng this thyng vnto my maister ỹ is the lordes anointed. At another tyme also, moued by Abisay to kyl Saul sleping, Dauid sayd:

Reg. xxvi. b

Ne interficias eum, quis enim impune manum suam inferret vncto domino. &c. That is: Destroye hym not, for who can laye hys handes on the Lordes anoynted and be gylty-

lesse

lesse. &c. I wold God we wolde folowe King Dauid, and then we shuld walke ordinatly, & yet do but ye we are bounde of dutye to do, for God sayth: Quod ego precipio, hoc tantum facito.

That thing which I commãde that only do. There is a greate errour risen now a daies among many of vs, which are vayne & new fangled men clymbyng beyond the lymites of our capacitye & wytte, in wrenching thys text of scrypture, hereafter folowyng, after their owne phãtasie & brayne, their errour is vpon this text: Audi vocem populi in omnibus qui dicunt tibi, non enim te reprobant sed me reprobarunt ne regnem super eos. 1. Reg. viii.

Phantastical brayns are reproued inordinatly.

That is: Heare the voyce of the people in all that they say vnto

the

the, for they haue not caste the a way but me. Thei wrench these wordes a wrye after their owne fantasies, & make much doubte as touchynge a kynge, and hys Godlye name. They that so do walketh inordinatly, they walk not directely & playnly, but delite in balkes, & stubble way.

God calleth his ministers by diuerse names.

It maketh no matter by what name the rulers be named, if so be they shall walke ordinately with god, & derect their steps with god. For both patriarkes Judges, and kynges, had, and haue their authorytie of God, & therfore Godli. But this ought to be considered which God saieth. Non preficere tibi potest hominem alienum. that is. Thou must not set a straunger ouer the.

It hath pleased God to graunt

vs a naturall liege kynge and Lorde, of oure owne nation an Englysh man, one of our owne religion. God hath geuen hym vnto vs, & is a mooste precious treasure, and yet many of vs do desyre a straunger to be kynge ouer vs. Let vs no more desyre to be bankers, but lett vs endeuoure to walke ordinately & plainely, after the word of God. Let vs folow Daniel, let vs not seke the death of oure moste noble and ryghtfull kynge, oure owne brother, both by natyuity, and Godly religion. Let vs pray for hys good state, that he may lyue long among vs.

Kyng Edw. vi. is our naturall kynge & a most precious treasure.

Let vs praye for hys lyfe.

Oh what a plage were it, that a straunge kinge of a straunge land, and of a straung religion should raygne ouer vs. Where

nowe

A stranger wold rote out al godlynes and plante agayn al hypocrysy.

nowe we be gouerned in the true relygion, he should extirpe and plucke away all to gether, and then plante agayn all abomynacyon, and popery, GOD kepe suche a kynge from vs. Well the kynges grace hath systers, my Ladye Mary, and my Lady Elizabeth, whych by succession and course are inheritours to the crowne. Who yf they shulde mary with straungers, what should ensue GOD knoweth. But god graunt they neuer come vnto coursyng nor succedynge. Therfore to auoyd thys plage, let vs amende our lyues and put awaye all pryde, whyche dothe drowne men in thys realme at these dayes, all coueteousnes where in the magistrates and ryche men of thys

realme

realme are ouerwhelmed, all lechery and other excessyue vyces, prouokynge gods wrath, were he not mercyful, euen to take from vs oure naturall kynge and leyge Lorde, yea, and to plage vs wyth a straũge kynge for oure vnrepentaunte herte. Wherfore (yf as ye saye) ye loue the kynge, amende your lyues, and then ye shalbe a meane that GOD shall lende hym vs longe to raygne ouer vs, for vndowtedlye synnes prouoke muche goddes wrath scripture saith: Dabo tibi regem in furore meo, That is: I wyll geue the a kynge in my wrathe. Now we haue a lawfull kyng, a godly kynge, neuertheles yet many euyls do raygne. Longe tyme the mynisters appoynted, hath

They that loue God or the kyng wyll amende theyr sinful lyuing.

hath studied to amende, and re-
dzes al euyles, long time before
thys greate labour hathe bene
about this matter, great crakes
hath bene made that al shoulde
be well. But when all came to
all for all theyr bostes, lyttle or
nothynge was done, in whome
these wordes of Horace mai wel
be verified sayinge. Parturiunt
mõtes, nascetur ridiculus mus. The
moũtaines swelleth vp, the poze
mouse is brought out, long be-
fore thys tyme, many hath ta-
ken in hande to bzynge manye
thynges vnto paste, but finally
theyr worckes came vnto small
effect and prokyte. Now I here
say all thinges are ended after
a Godly maner, or els shortelye
shall be. Make hast, make hast,
and let vs learne to cõuerte, to
repente,

Horacius.

repente, and amende our lyues. If we do not, I feare, I feare, leste for our synnes & vnthankefulnes, an Hypocrit shalraigne ouer vs. Log we haue bene seruantes and in bõdage, seruyng the pope in Egypte. God hath geuen vs a deliuerer, a natural kynge. Let vs seke no stranger of another nacion, no hypocrite whiche shall bryng in agayne al papistrie, hipocricie, & Idolatrye. No diabolicall minister whyche shall mayntayne all deuelishe worckes and euyll exercises. But let vs pray that God mayntayne and continue oure most excellente kynge here presente, true inheritoure of thys our realme, both by natyuytye, and also by the special gift and ordinaunce of God. He doth vs

The pope hath longe raigned.

God hath sente vs a deliuerer.

Let vs no more seke to serue a straunger.

Let vs pray for our kyng.

C rec-

rectify in the libertie of the gos-
pel, in that therefore let vs stād.
Gala. v. a. State ergo in libertate, qua Christus nos liberauit. Stande ye in the li-
bertye, wherwyth Chryste hath made vs free. In Chrystes ly-
bertye we shall stande, If we so lyue that we profyte. If we cast away al euyl, fraude, & deceyte, with such other vices, contrary to Gods word. And in so doing we shal not onely prolonge and mayntayne our most noble kyn ges dayes in prosperitie: but al so we shal prosper our owne ly-
ues, to lyue not onelye prospe-
rously, but also godly.

The seconde parte of hys sermon. In anye wyse, let no suche a wone prepare vnto him self ma nye horses. &c. In speakynge these wordes, ye shal vnderstād, that I do not entend to speake

agaynst

agaynste the strengthe, polycye, and prouision of a kynig, but a-gaynst exteſſe, and bayne truſte that kynges haue in them ſel-ues, more thē in the liuing god the authour of al goodnes, and geuer of all victory. Many hor ſes are requiſite for a king, but he maye not excede in them, nor triumphe in them, more then is needful, for the neceſſary affay-res and defence of the realme: what meaneth it, that god hath to do wyth the kynges ſtable? But only he would be mayſter of hys horſſes, the Scrypture ſayeth, In altis habitat. He dwel-leth on hye, it foloweth. Humilia reſpicit. He loketh on lowe thyn-ges, yea, vpon the kynges ſta-bles. and vpon al the offyces in hys houſe. God is great grand mayſter of the kynges houſe, &

Pſal. cxij.

God is grād mayſter in ỹ kynges houſe

will take accoumpt of euery one that beareth rule therin, for the executing of their offices, Whether they haue iustly and truely serued the kyng in their offices or no. Yea god loketh vpon the kynge hym selfe, if he worketh well or not. Euery kyng is subiecte vnto God, and all other men are subiectes vnto ỹ king. In a king god requireth faith, not exces of horses. Horses for a kynge be good & necessarye, if thei be welvsed. But horses are not to be preferred aboue pore men. I was ones offendid with the kynges horses, and therfore toke occasion to speake in the presens of the kynges maiestye that dead is, whã Abbeis stode. Abbeis were ordeyned for the comforte of the pore, Wherfore

I

I sayde it was not decent that the kings horses shuld be kept in them (as many were at that tyme) the lyuynge of poore men thereby minished & take away: But after ward a certayne noble mā sayd to me, what hast thou to do wt ye kinges horses? I answered, and sayd, I speake my conscience as goddes word directeth me. He said horses be ye mayntenaūces & parte of a kynges honoure, and also of hys realme, wherefore in speakyng againste them ye areagainst the kynges honoure. I answered. God teacheth what honoure is decente for the kynge and for al other mē accordynge vnto their vocations. God apoynteth euery kyng a sufficient lyuinge for hys state and degre both by

An answere declarynge the true honoure of a kynge.

lãdes and other customes. And it is lawfull for euery kyng to enioye the same goodes and possessyons. But to extorte & take awaye the ryghte of the poore, is agaynste the honoure of the kinge. And you do moue the kinge to do after that manner, then you speake agaynste the honoure of the kynge. For I ful certifye you, extorcioners, violent oppressers, in grossers of tenamẽtes & landes, throughe whose couetousnes, villages decaye and fall downe, the kinges leige people for lacke of sustinaunce are famished and decayed. They be those whyche speke a gainst the honour of the kynge. God requireth in the king and al magistratesa good herte, to walke directlye in hys

He describeth ỳ dyshonors of a kynge playnelp and most truelye.

godrequireth a good herte.

wayes.

wayes. And in all subiectes, an obedience dewe vnto a kynge. Therefore I pray god both the king & also we his people maye endeuer diligẽly towalke in his wayes, to hys greate honoure and our profite. Let hym not prepare vnto him selfe to many wyues. &c. Al thoughe we reade heare that the kingesamongest the Jewes, had libertye to take moze wyues then one, we maye not therfoze attempte to walke in ordinatly and to thinke that we may take also many wiues.

The. iiij. parte of his sermon

Kinges of the Jewes had a dispensacion to haue mo wyues then one.

Foz Christe hath foz byden thys vnto vs Christians. And lette vs not impute synne vnto the Jewes because they hadde many wyues. Foz they hadde a dispensation so to do. Christe limiteth on wyfe vnto as only

And it is a greate thynge for a man to rule one wyfe ryghtly, & ordinatly. For a womã is frayll and proclyue vnto all euels, a womã is a very weake vessel, & maye sone deceyue a man, and bryngе hym vnto euell. Many examples we haue in holy scripture. Adam had but one wyfe, called Eue, and howe sone had she brought hym to consent vnto euell, and to come to destruction. How dyd wycked Jesabell preuente kynge Hachabs herte from god and al godlines, and finally vnto destruction. It is a very hard thynge for aman to rule wel one woman. Therfore let oure kynge, what tyme hys grace shalbe so mynded to take a wyfe to chose hym one whych is of god, that is, whyche is of the

One wyfe is hard to be wel ruled.

A godly woman is to be chosen.

the houſholde of fayth. Yea let all eſtates be no leſſe circũſpect in choſynge her, takynge great deliberation, and then ſhal not need dyuorſementes, and ſuch myſcheues to the euel example and ſclaũder of our realm, And that ſhe be one as the kyng can fynd in hys hert to loue & leade hys life in pure and chaſte eſpo= ſage, aud then ſhall he be the more prone and redy to aduãce gods glorye, puniſhe, & extirpe, the great lecherye vſed in this realme. Therefore we ought to make a continuall prayer vnto god, for to graunt oure kynges grace ſuche a mate as maye knyt hys hert and heres, accor= dyng to goddes ordynaũce and lawe, & not to conſider & cleaue onely to a politike matter or cõ iunc=

Loue whych is godly is to be preferred aboue al erthly thinges in marrage.

tunction, for the enlargynge of dominions, for suertye and defence of contres, settyng apart the institution and ordinaunce of God. We haue nowe a prety litle shilling, in dede a very prety one. I haue but one I think in my purse, and the laste daye I had put it awaye almoste for an olde grote, and so. I truste some wyll take them. The fynes of the siluer I can not se. But therein is prynted a fyne sentence: that is. Timor Domini fons vite vel sapientie. The feare of the Lorde is the fountayne of lyfe or Wysdome. I wolde god this sentence were alwaies prynted in the herte of the kyng in cholynge hys wyfe, and in al hys officers. For lyke as the feare of God is fons sapientie or vite

Notable lapsing.

Prouer. xvi.

The well of life or wisdō.

bitt, so the forgettyng of god is
fons stulticie the cõtayne of folish
nes or of death, although he it be
neuer so politike, for vpon such
politike matters death doth en
sue and folowe. All their deuor=
cementes and other lyke condi=
ciones to the greate displeasure
of all myghtye God, whiche c=
uylles I feare me, is much vsed
at these daies in the mariage of
noble mens children, for ioining
landes to landes, possessions, to
possessiõs, neither the vertuous
educacion, nor liuinge being re
garded, but in the infancy such
mariages be made, to the disple
asuer of god & breach of espou=
sals. Let the king therfor chose
vnto him a godly wyfe, wherby
he shal the better liue chast, and
in so liuyng al godlines shal en

crease

folish if it be not of God hurteth death.

creasse and tyghteweſnes be
mayntayned. Notwithſtādyng,
I knowe here after, ſome wyll
come and moue your grace to-
wardes wantonnes and to the
inclinacyon of the fleſhe and
bayne affections. But I would
your grace ſhould beare in me-
morye, an hyſtoryе of a good
king called Lewes, that trauel-
led towardes the holye lande
(whiche was a greate matter in
thoſe dayes) and by the waye
ſyckyned, beynge longe abſente
from hys wyfe. And vpon thys
matter the phiſitians dyd agree,
ỹ it was for lacke of a woman.
And dyd cōſulte w̄ the biſhops
therein, who dyd conclude that
becauſe of the diſtance of hys
wyfe (beyng in an other cōtrye)
ſhe ſhould take a wenche. Thys
good

A notable hi-
ſtoryе of a
frenſh kyng.

The good
counſell of
Byſhops.

good kyng hering their conclu
sion would not assent there vn=
to, but sayde, he had rather be
sycke euen vnto death then he
wold breake his espousals. Wo
worth such consellers, bishops,
nay rather bussardes. Neuer=
theles if the king shoulde haue
consented to their conclusyon,
and accomplished the same, yt
he had not chansed well, they
wolde haue executed thematter
as I haue harde of two y haue
consulted to gether, and accor=
ding to the aduyse of his friend
the one of them wroght where
the succession was not good.
The other imputed a pese of re
proche to hym for hys such cou=
sell geuen. He excused the mat=
ter sayeinge: that he gaue hym
none other counsel, but if it had
bene

byne hys cause he woulde haue done likewise. So I thinke the bishops wolde haue excused the matter, yf the king shouldhaue reproued thē for their coūsell. I do not rede that the king did re buke thē for their coūcel, but yf he had, I knowe what woulde haue ben their aunswere. They would haue sayde, we geue you no wor. Te councel, thē we wolde haue folowed oure selues, yf we had bē in like case. Wel sir, thys kyng dyd well, & had the feare of god before his eyes. He wold not walke in bywalkes, where are many balkes. Amōgest many balkiges, is much stūbling & by stōbling it chaūceth many tymes to fal downe to the groūd. And therfore, let vs not take any biwalkes, but let gods word directe

Note.

The kynge fearynge god auoyded euel

directe vs, let vs not walke after, nor leane to our owne iudgementes & procedynges of oure forfathers, nor seke not what they dyd, but what thy shoulde haue done, of which thyng scrypture admonysheth vs saying:

Ne inclinemus preceptis et traditionibus patrum neque faciamus quod videtur rectum in oculis nostris. Deut. xij. a.

Let vs not inclyne our selues vnto the preceptes and tradycyons of oure fathers, nor let vs do that semeth ryght in our eyes. But surelye, we wyll not exchange oure fathersdoynges and tradicions, with scripture, but cheifely lene vnto them and to theyr prescription, and do that semeth good in oure owne eyes. But suerly that is goynge downe the ladder, Sca-

ia celi as it was made by the Pope came to be a Masse, but that is a false ladder to bringe men to heaue. The true ladder to bryng a man to heauen is the knowledge and folowynge of scripture. Let the kyng therfore chose a wyfe whych feareth god, let hym not seke a proude, wanton and one ful of rich treasures and worldelye pompe. He shall not multyplye vnto hym selfe to muche gold and siluer. Is ther to muche thynke you for a kynge? God doeth alowe muche, vnto a kynge, and it is expediente that he should haue muche, for he hath great expenses, & many occasions to spende muche for the defence & suertie of hys realme and subiectes. And necessary it is that a kyng haue

The. iij. parte of the sermon

A kynge may haue muche, for his expences are great.

haue a treasure allwayeys in a
redines, for that, and such other
affayres, as be dayly in hys hã=
des. The which treasure, if it be
not sufficiente, he maye lawful=
ly and wyth a salue conscience,
take taxis of hys subiectes. For
it were not mete, the treasure,
shoulde be in the subiectes pur=
ses whan the money shoulde be
occupied, nor it were not best
for thẽ selues, for the lacke there
of, it myght cause both it, and
all the rest that they haue shold
not long be theirs, And so for a
necessarye and expedyent occa=
cion, it is warranted by goddes
word to take of the subiectes
But if there be sufficyente trea=
sures, and the burdenynge of
subiectes be for a vayne thyng.
so ẏ he wyl require thus much,

Note whan the kyng hath to muche of hys cõmens.

or so much of his subiects (whyche perchaunce are in great necessitie, and penurye. Then this couetous intēt, and the requeste thereof, is to muche, whych god forbiddeth the king her in this place of scripture to haue. But who shal se this to much, or tell ȳ king of this to much. Thinke you anye of the kynges preuye chāber? No. For feare of losse of sauer. Shall any of his swoorne chapelins? No. Thei bee of the clausset and kepe close such matters. But the kynge him selfe must se this to much, and ȳ shal he do by no meanes with the corporal eyes: Wherfore, he must haue a paier of spectacles, whiche shall haue two cleare syghtes in them, ȳ is, ȳ one is fayth, not a seasonable fayeth, which shall

Who shall se thys to much

None that be seruauntes to the kynge.

Corporal eyes can not se to much.

Spirytuall eyes are to be had, fayeth charytye,

shall laste but a whyle, but a fayeth, whiche is continuynge in God. The seconde cleare sighte is charitie, whych is feruente towardes hys Chrysten brother. By theni two, must the kynge se euer whan he hath to muche. But fewe therbe that vseth these spectacles, the moze is theyr dampnaciō, Not wyth oute cause Chrisostome wyth admiracion sayeth.

Miror si aliques rectorum potest saluari. I maruell if anye ruler can be saued. Whyche wozdes he speaketh not of an impossibilitie, but of a great difficultie Foz that their charge is maruelous great, & that none aboute them dare shew thē the truth of the thing how it goth. Wel: thē if God wyl not alowe a king to much.

Chrysostomus sayinge.

The vnderstaudynge of yt.

If God wyll

not graunte to much vnto a kyng much lesse vnto the subiecte.

Who is not fauty in taking to much learne.

Physicions Lawiers. Marchantes

Landlordes Rentraysers Steplordes. Vnnatural Lordes.

much. Whither wyl he alowe a subiect to much? no, ỹ he wil not Whether haue any man here in England to much? I doubte most riche men haue to muche, for wyth out to muche, we can get nothynge. As for example. The Phisicion. If the pore mā be dyseased, he cā haue no helpe without to much? of ỹ lawier, the pore man can get no coũsell, expedicīō, nor helpe in his matter, except he geue him to much. At marchādes handes, no kynd of wares can be had, except we geue for it to muche. You lande lordes, you rentreisers, I maye saye you steplordes, you vnnaturall lordes, you haue for your possessions yerely to much. For that herebefore wēt for. xx. or. xl. poũd by yere, which is an honest

portion to be had gratis in one Lordeshyp, of a nother manes sweat and labourc) now is it let for .l. or a .C. pound by yeare. Of thys to muche commeth thys monsterous and portentious dearthis made by man, not with standynge God doeth sende vs plentifullye the fruites of the earth, mercyfullye, contrarye vnto oure desertes. Not wythstandynge to muche, whyche these riche menne haue, causeth suche dearth, that poore menne (whyche liue of theyr laboure) can not wyth the sweate of their face haue a liuinge, all kinde of victuales is so deare, pigges, gese capons, chickens, egges. &c

Of thys to muche commith all dearthis & scarcitie

These thinges with other are so vnreasonably enhanced. And I thinke verely, that if it this con

Note the couetous men.

tinewe, we shal at length: be cō-
strayned to paye for a pygge a
pounde. I wyl tel you my lor-
des & maysters, thys is not for
the kynges honoure, Yet some
wyl saye, knowest thou what be
lōgeth vnto the kinges honour
better then we? I answere, that
the true honoure of a kinge, is
mooste perfectly mencioned and
painted furth in the scriptures,
of which, if ye be ignorant, for
lacke of tyme ȳ ye cannot reade
it, albeit, that your counsaile be
neuer so politike, yet is it not
for the kynges honoure. What
his honoure meaneth ye canot
tel. It is the kynges honoure ȳ
his subiectes bee led in the true
religion. That all hys prelates
and Cleargie be set about their
worcke in preching & studieng,

This to much is not for the kinges honor

A description of the kynges honour.

Walke in true religion.

and

and not to be interrupted from their charge. Also it is ỹ kinges honour that the commē wealth be auaunsed, that the dearth of these forsaied thynges be prouided for, and the commodities of thys Realme so employed, as it may be to the setting his subiectes on worke, and kepyng thē from idleneg. And herin resteth the kinges honour and hys office, So doynge, his accompte before God shalbe alowed, and rewarded. Furder more, if the kinges honour (as sum mē say) standeth in the great multitude of people. Then these graziers, inclosers, and rentearcets, are hinderers of the kings honour. For wher as haue bene a great meany of householders and inhabitauntes, ther is nowe but a

ij. A welthy commenaltie.

Thyrdly the kynges honoure standeth in the multitude of people.

chepherd and his dogge, ſo they hynder the kinges honour moſt of al. My lordes and maiſters, I ſay alſo, that all ſuche proce-dynges which are agaynſte the kynges honoure (as I haue a part declared before) as farre as I can perceiue, do intend plainly, to make the pomãry ſlauery, and the Cleargye ſhauery. For ſuche worckes are al ſyngular, priuate welth and commodi-tye. We of the cleargye had to much, but that is taken away, and nowe we haue to litle. But for myne owne part, I haue no cauſe to complaine, for I thãke God and the kyng. I haue ſuf-ficient, and God is my iudge I came not to craue of anye man, any thyng, but I knowe them that haue to litle. There lyeth.

Thys to much wyll make pomãry ſlauery, & the ſhauery, clargy.

Clargy had to muche, but nowe to lytle.

a greate matter by these appro-
priacions, greate reformacions
is to be had in them. I knowe
wher is a great market Towne
with diuers hamelets and inha
bitauntes, wher do rise yerely of
their labours to the value of .l.
pounde, and the vicar that ser-
ueth (being so great a cure) hath
but .xii. or .xiiii. markes by yere,
so that of thys pension he is not
able to by him bokes, nor geue
hys neyghboure dryncke, al the
great gaine goethanother way.
My father was a Yoman, and
had no landes of his owne, on-
lye he had a farme of .iii. or .iiii.
pound by yere at the vttermost,
and here vpon he tilled so much
as kepte halfe a dosen men: He
had walke for a hundred shepe,
& my mother mylked .xx. kyne.

An example of the clargy.

An example of ỹ pomãry

He

He was able & did find the king a harnesse, wyth hym selfe, & hys horsse, whyle he came to ỳ place, that he should receyue the kynges wages. I can remembre, ỳ I buckled hys harnes, when he went vnto Blacke heeath felde. He kept me to schole, or elles I had not bene able to haue preached before the kinges maiestie nowe. He maryed my systers wt v. pounde or .xx. nobles a peece, so that he broughte them vp in godlines, and feare of God.

He kept hospitalitie for his poore neighbours. And sum almes he gaue to the poore, and all thys did he of the fayd farme. Wher he that now hath it, paieth .xvi. pounde by yere or more, and is not able to do any thing for his prynce, for himselfe, nor for his childrē

childrē, or geue a cup of drincke to the poze. Thus al the enhansinge and rearing goth to your priuate cōmoditie and wealth. So that where ye had a single to much, you haue that: a syns the same, ye haue enhansed the rente, and so haue encreased an other to much. So now ye haue doble to muche, whyche is to to much. But let the preacher preach til his tong be woxne to the stompes, nothing is amended. We haue good statutes made for the cōmē welth as touching comeners, encloſers, many metinges and Seſſions, but in the end of the matter their cōmeth nothing forth. Wel, well, thys is one thynge I wyll saye vnto you, from whens it commeth I knowe, euen, from the deuill. I know

Nopreaching can healpe thys euel.

Many statutes but smale helpe.

The deuell is the auctoure of to muche.

knowe his intent in it. For if ye bryng it to paſſe, that the yonā ty be not able to put their ſōnes to ſchole (as in dede vniuerſitities do wonderouſly decaye all redy) and that they be not able to mary their daughters to the auoidyng of whoredome, I ſay ye plucke ſaluation frō the people & vtterly diſtroy the realme. For by yomans ſōnes, the fayth of Chriſt is, & hath bene mayntained chefely. Is this realme taught by rich mens ſōnes. No nō, reade the Cronicles ye ſhall fynde ſumtime noble mennes ſōnes, which haue bene vnpreaching byſhoppes and prelates, but ye ſhall finde none of them learned men. But verily, they that ſhoulde loke to the redreſſe of theſe thinges, be the greateſt

To decaye of learnynge and puritie of lyfe.

Saluacion reſteth in thē.

Yomens ſonnes be teachers of god.

A notable thyng.

againſt

against thē. In thys realme are a great meany of folkes, & amōgest many, I knowe but one of tender zeale. at the mociō of his poore tennauntes, hath let downe his landes to the olde rentes for their relieke. For goddes loue, let not him be a Phenix, let him not be alone, Let hym not be an Hermite closed in a wall; sum good man follow him and do as he geueth example. Surueiers there be, ỹ gredyly gorge vp their couetouse, guttes hāde makers, I meane (honest mē I touch not) but al suche as surueiers make vp their mouthes but the cōmens be vtterlye vndone by thē. Whose bitter cry ascendyng vp to the eares of the god of Sabaoth, the gredy pyt of hel burning fire (wout great repen-

Surueiers be handmakers.

The crye of the poore.

repētaunce) do tary and loke for
thē. A redresse God graunt. For
suerly, suerly, but ỹ, ii. thynges
do cōfort me I wold despaire of
the redresse in these maters. One
is, that the kinges maiestie wch
he commeth to age: wyll se a re-
dresse of these thinges so out of
frame. Geuing example by let-
ting doune his owne lādes first
& then enioyne hys subiectes to
folowe him. The second hope I
haue is, I beleue that the gene-
tal accōptyng daye is at hande,
the dreadfull day of iudgement
I meane, whiche shall make an
end of al these calamities & mise
ries. For as the scryptures be
Cum dixerint pax pax, When they
shal say peace, peace: Omnia tuta,
all thynges are sure: Thē is the
day at hand, a mery day I saye,
for

for al such as do in this worlde studye to serue & please god and continue in his fayth, feare & loue: and a dreadful, horrible day for them that decline from God walking in ther owne wayes, to whom as it is wrytte in the .xxv. of Mathew is sayd: Ite maledicti in ignem eternum. Go ye cursed into euerlastynge punyshment. Wher shalbe waylinge & gnashing of teeth. But vnto ỹ other he shal saye: Venite benedicti. come ye blessed chyldren of my father, possesse ye the kyngdome prepared for you from the beginninge of the worlde, of the which god make vs al partakers.

Amen.

The rewarde of wycked men.

The blesse of the godly.

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Cum gratia et Privilegio ad
imprimendum solum.

The seconde Sermon of Master Hughe Latemer, whych he preached before the Kynges maiestie, within hys graces Palayce at Westminster y. xv. day of Marche. M.ccccc.xlix.



Cum gracia et priuilegio ad imprimendum solum.



Euen as in tymes past, al men whych were honestly bent to the promotinge of vertue and learnynge, fonde meanes, that the workes of worthye oratours, of famous and renoumed Philosophers, shold beby ỹ benefit, of publyshing redemed from the tyrannye of obliuion to the great and hygh profyte of countryes, of common wealthes, of empyres, and of assemblies of men: lykewyse ought we to fetche our prouydeute from those men, and suffre no worthi monumēt to perish, wher by any good may grow, either to the more godly administration of polytyke and cyuyl affayres, or elles to the better establyshyng of christian iudgement. Numa Pōpilius, who was inaugured & created king the Romaynes next after Romulus, was far more careful & busier in groundyng of Idolatrus religion, as vpon rytes, ceremonies, sacrifices and superstitions, then we are in promotyng of christian religion, to the aduauncement of the glorye, due, to the omnipotent maiestie of God hymselfe, who hath reuealed and vttered hys worde vnto vs by hys Prophetes, and last of all, by hys onely begotten sonne Jesus Christ

wherbi

wherby he hath confyrmed our cõsciences in a more perfect certentie of the truth, thẽ ener they were before. This Numa institu ted an Archbyshop for the preseruynge of the Commentaries, contaynyng the solem nities of their religion wyth manye other appendixes, vnited to the office of the high bishoppe. What do we? We haue suppres sed. We haue wrastled wᵗ fyre, and sword, not onely to deface the wrytynges of such learned men as haue paynefully trauerled to publysh Gods word: but also we haue sturred euery stone, & sought al deuelish de uises, to deteine ẏ same word of god it selfe frõ his people. May not we (& not vnwor thely) be accõpted far vnder ẏ Ethenickes, who wrought onely by naturall mocion & anticipations, wythout breathyng and in spiryng of the holy goste, if we wouldе not (I meane not be equall wyth them) but be farre more zelous in promotyng good lear nyng & religion then euer thei were. Thei, when thei had suche noble & worthy clear kes (as Socrates, Plato, and Aristotle) wᵗ al diligence, caused ẏ fruites of those most rare and profound wyttes, to be preserued for their posteritie, that the eyes of al gene rations myght enioye the fruicion and vse

of them, thinking that such wōderful vertues shuld not be buried in the same graue that theyr bodyes were. After so manifold and daungerous shyp wrackes of religiō, as in oure tymes we may well remember, wheras the ambitious and blynde prelates (some of wyly wilfulnes, some of grose ignorāunce) ruleth the stearne and euermore blemished the true knowledge of Goddes worde, and dyd theyr indeuoure to obscure the same wyth their politycke and decente ceremonies & trompery of superstitious, how oft hath religion bene tost on the stormy sourgis and daungerous rockes of the Rompshe seas? Howe oft hath it bene in such a desperate state, that the true mynysters haue bene inforsed (as you woulde say) to hoyse vp ancker (the tackling of the shyp beyng broken) and destytute of all other helpe and succoures, to geue ouer the rulynge of the shyppe to God hymselfe, who is only able to saue, whē al the world by mānes reasō iudgeth it past cure. Such O Lorde is thy mercie and ineffable power, what cristen hert ỹ fauoureth the glory of God, did not euen lament and bewaile the state of religiō, and thought verely the vtter ruine of Christes church to be at hād,

seing the late martyrdome of those that suf fered? Yet didest thou lord sturre vp thou sandes out of their ashes, and what was done of a poppish polycye to suppresse and kepe vnder thy truth, that, of al other, dyd most set fourth the same. Thou hast deliue red Danyel out of the denne of the liones, and he hath set fourth thy worde abroade. But now cõsidreme, whõ God hath bles sed by deliuerynge you from the tirranny of the liones and her whelpes, (which wẽt thorow the whole realme suckyng the in nocent blonde) how vnthanckfull are you vnto God so greatlye neglectynge so spe cyall a benefyte, fallyng into such a louse nes of lacyuyousse lyuing as the lyke hath neuer bene hard of hereto fore. Euen as ye are growne to a perfeccio in knowledge, so are ye come to a perfeccyõ in al mischefe. The Heathen, whyche had no other gyde but the law of nature, grauen in the tables of their hart, were neuer so poisoned with the contagion of most horryble heresies, as some of vs Christians which are not asha med to brag and bosste of the spirite. But it is a phanaticke spirite, a braincicke spirite a sedicious & a malingnante spirite. Christ breath his spirite vpõ you ỳ ye may rede ỳ

scriptur es

with al humblenes and reuerence, to fetch from thence comforte for poure wounded consciences, not to make that lyuely fountayne of lyfe to serue for the fedynge of your idle braines, to dysputemore subtelyle therebyy, or elſe by mysunderstandynge of the same to conscyue pernitious and anabaptistical opinions. Remember that the seruaunte whiche knoweth hys maysters wyll and doeth it not, shalbe beaten wyth many stryppes. God is a good God, a mercyful God a father whych beareth muche wyth oure croked nature and vnchristian behauiour, and very sloth to reuenge hys blasphemie this mainteuaunce of so many vn scripterlye opinions, these brablynges and scismaticke cõtencions wherin a great packe of vs delyte and repose our glory, although as fõdly, as eronyously, to ỹ great sclaunder of the godly learned, and also to the hynderaunce of the good successe & free passage of the word of God. But as truly as god is God if we repẽt not shortly, his plages and vengaunce are not far of. hys indignacyon and wrathe shall be poured from heauen vpon our vngodlynes. He is long a cõmyng but when he comes he will pape whome & (as Lactancius sayeth) re-

com-

compence his long sufferaunce wyth gre-
uous repunishmentes. The world and the
deuel hath bewitched vs that we in our de
des (I feare me to manye of vs) denye God
to be God whatsoeuer we pittle pattle w
our tonges. Gods word must not be talc-
ked of only, for that is not inough. It must
be expressed. Then must we as wel liue the
worde as talke the worde, or else, if good
lyfe do not insue and folow vpon our rea-
dynge to the example of other, we myghte
as well spende that tyme in reading of pro
phane hystories, of cantorburye tales, or a
fit of Roben Hode. Let vs ioyne good lyfe
wyth our readyng, and yet al wylbe to ly-
tle. Remembre that the worlde and al that
is in it, is mere vanitie, and shall haue an
ende. Thou I say, ỹ thus abusest the gyfte
of Godes holy word, and the gratiousnes
of the kynges maiestie, which hath lycen-
sed the to rede the same, for the comfort of
thyne owne soule, for the instructing of thi
family, the education of thy chyldren, and
edefiyng of thy neyghbour. Thou that art
so gorgeously apparelled, and feadeth thy
corruptible carkasse so daintely, thou that
purchasest so fast, to the vtter vndoyng of
the poore, consyder wherof thou camest, &

wherunto thou shalt returne. Where is thē all thy pompe? wher is all thy ruffe of thy glorioulnes become? What wylt thou say for thy selfe in that horrible daye of iudgment, wher thou shalt stand naked before God, where the tables of thine owne conscyence shalbe opened and layed before thyne eies to accuse the. Thou which repellest the rentes so gredely as thoughe thou shouldest neuer haue inough. Thy iudgemente is, throw miserable māmon, so captyuate & blinded, that ye canst not tel whē ye hast inough, or what is inough? Truly, a litle is to much for him ye knowes not how to vse much well. Therfore learne fyrst the vse of monei and riches, & some other honester meanes to attayne them, that thys thyne insaciable couetousnes and vnlawful desyryng of other mens goodes, maye be reduced to some reasonable measure, & that it do not excede the lymyttes or compasse of honestie, and the bōdes of brotherly loue, lest God (before whom thou shalt appere one day, to rendre a strayght accōptes, for the dedes done in thy flesh) burden and charge the wyth thy vnmercyful handlyng of thy Tennant (but yet notwythstandyng thy brother) whom, wyth newe In-

comes

comes, fynes, vnhaunsyng of rentes, and ſuche lyke vnreaſonable exactions, thou pilles, polles, & miſerablie oppreſſes. Whē that terrible day ſhall once come, a lytle of Gods mercye wyll be worth a maſſe or a whole hye of thy monei. Ther thy wicked Mammon, whom thou ſerueſte lyke a ſlaue can purchaſe the no mercy. There thy money ſo gleaned and gathered of the & thyne (to the impouerysshment of many to make the only ryche) cā not preuayle the, nor yet redeme thy cauſe before that iuſte & ſeuere iudge, which thē, & ther, wil rēder to ỹ, the ſelfe ſame meaſure ỹ ỹ meaſureſte to other mē. What dyd we ſpeake of preuayling, or redeming of thy cauſe with monei. May thē thy monei, & the rouſt of thy gold ſhal be a wytnes againſt ỹ & ſhal eate thy fleſhe as the fyre. Howe frauctycke and folyſhe myght al wyſe men, wel iudge and deme him to be, which againſte the daye of hys araignemēte (when he ſhould ſtād vpō the tryall of death and lyfe) wouldе buſy him ſelf, his folkes, and his frendes, to prepare and get many wytneſſes againſte him to caſt him awaye by theyr euidēce & witnes: and to prouide ſuche menne as ſhoulde be the vnelye cauſe of hys death. Euen.

So

So frantycke, & so folysshe art thou which doth toyle, trauayle, and turmoyle so ernestly and busyly aboute the gettynge of goodes and ryches, before thou hast well learned & taken furth of the lesson, of well vsyng the same. Howbeit, truely I doute much of the well vsyng of ỳ, whych was euer well nor truely gotten. Learne therfore first, to know what is inough. ffor the wyseman sayth, it is better to haue a lytle wyth the feare of the Lorde, then great and insaciable ryches. Sophony sayth their golde shall not be able to delyuer thē in the day of the Lordes wrath. Let your conuersacion be wythout couetousnes, and be cōtent wt that ye haue alredi, Godlines is a great ryches, if a man be content wyth suche as Godsendes. ffor we brought nothyng into thys world, neither shal we carry anye thyng out. When we haue foode and rayment, let vs therwyth be content. Behold, thy Scholemaster Paule teaches the here a good lesson. Here thou mayst learne wel inough, to know what is inough. But lest thou shouldest feare at any time, the want or lacke of thys inoughe. Here farther the rest of thy lesso. ffor god verely sayth. The

Proverb. xix.

Sophoni. i.

i. Hebre. iij.

i. Timoth. vii

Lorde

Lorde is mine helpeper, I wyll not fere what man doeth to me. If the Reuenues and perely Rentes of thy patrymony and landes, be not inough, nor sufficient for thi fyndyng, and wyl not suffice thy charges, then moderate thyne expences, borrow of thy two next neighbours, that is to say, of thy backe and thi belly, Learne to eat with in thy teather. Pul downe thy sayle. Saye downe proud hert. Maintayn no greater port, then thou art able to bear out and sup port of thyne owne prouision. Put thy hād no further then thy sleue will reache. Cut thy cloth after the mesure. Kepe thy house after the spendynge. Thou must not pil an powle the Tenant, that thou mayest haue (as thei sai) Londe, & that thy neuer inough to rufful it out in a riatous ruffe and a pro digal, dissolute, and lisenciouse liuing. We rede in the scripture, geue to euery manne his dutye, tribute, to whom tribute belon geth, custome to whom Custome, is due. ffeare to] whome ffeare belongeth, ho noure to whom honoure partayneth. But we finde not there, nor elles where, fynes to whom fynes, in comes to whome inco mes. Paul was not a quainted with none of these termes. Selphe they wer not vsed

And

and commen vp in his time, or elſe he wold haue made mencio of them. Beat not with ſtadying, we deny not but theſe reaſonablie required & vpō honeſt couenātes & cōtractes, are more tollerable, & ſo vſed, ſo maye be permitted. But the couenantes & the cōtractes we remitte to the godly wyſdome of the hie magiſtrates, who (we praye god) maye take ſuch order and direction in this, and al other, ỹ the cōmen people maye be relyued and eaſed of many importable charges and iniuries, which many of them, cōtrary to alequipte and ryght, ſuſtaine. But wo worth this couetouſneſſe, not without ſkylle called the rote of all, euyl. If couetouſnes were not, we thincke many things amiſſe, ſhould ſhortelye be redreſſed. She is a mighty Matrōe a Lady of great power. She hath retayned moo ſeruaūtes then any Lady hath in Englande. But marke how well in fyne, She hath rewarded her ſeruantes, and lerne to be wyſe by another mās harme. Achan by the commaundemente of God, was ſtoned to death, because he toke of the excōmunicate goodes. Saul moued wyth couetouſnes diſobeied goddes worde, reſeruinge the King, Agag and a parcell of the fatteſte of the cattle,

Eſai. b.

Deutro. xvii.

and

e loſt hys kyngdome therby. Gehizi was ſtrycken wyth leaproſy and all hys poſteritie, becauſe he toke money and rayment, of Naaman. The rich and vnmercifull glotton, whych fared well and deyntely euery day, was buried in hel, and there he taketh nowe ſuch fare as the deuyl hymſelf doth. Woo be to you, that ioyne houſe to houſe, and feelde to feeld, ſhall ye alone inhabyte the yearth. Let theſe terrible exãples ſuffyce at thys preſent, to teach, and admonyſh, the inhaunſer of Rentes, the vnreſonable exactour and gredye requirer of fienes and incomes, the couetouſe leaſe monger, the deuourer of townes and contryes as M. Latimer tearmeth them rightly. If theſe ſcriptures (vñ ẏ which thei may rede in theſe godly ſermõnes do not pearſe their ſtony hertes (wo feare) more wil not ſerue. The Lord be mercyful to them. But nowe to the wycked Judge, which corruptes iuſtyce for Gyftes. Here he may learne alſo the leſſon that Moſes taughte long before thys time, the miniſtrates & Judges in the common wealth of Iſraell. Be no accepter of perſonnes neyther be deſirous of giftes, for they make wiſe men blinde, and chaunge the mynde of the ryghtuouſe. Ioſue. viii. i. To the Kinges. xv.

In iudgement be merciful to the fatherles as a father, & be in stead of an husband vnto ther mother. The vngodly taketh gifftes oute of the bosome, to wrest the wayes of iudgement. Let hym that rules be diligēt sayth Paul. What meaneth he bi this terme, diligent? He requyres no such diligēce as the most part of our lucratiue lawyers do vse, in deferryng & prolongyng of matters, and accions from Terme to Terme, and in the tractynge of tyme in the same. Wher perchaunce the tytle or the ryght of the matter myght haue come to lyght, and bene tryed long before. If the Lawyers & the Judges would haue vsed such diligēce as Paule would haue them to do.

Ecclesiastical xiiij. Prouer. xvii.

But what care ỹ lawyers for Paul? Paul was but a mad man of lawe to controlle them for their diligence. Paul, yea & Peter to, coulde better skil of mending of an olde net, of clouting of an old tent, then to teach lawiers what dyligence they should vse in the expedicio, of matters. Whi? but be not lawiers diligēt sayd pe? Yea truly are thei & to diligent to for some mens profytes. And about their own profit ther are no more diligēter mē nor busier persōs in al Englād they trudge in ỹ tearme time to & fro. The

ap-

applye the worlde harde. They forslow us
tyme. Thei follow Sises and Sessiõs, Le-
tes, Lawdays and Hundredes, they shold
serue the kyng, but thei serue themselues.
And howe thei vse, nay rather abuse, their
office in the same, some good manne wyll
tell theym thereof. We lacke a fewe moo
Latymers, a fewe moo suche Preachers.
Such playne Pasquyls, we pray God pro-
uide for vs, that kepeth nothing backe. Of
the whych sort and numbre, we may most
worthely recken this faythful mynister of
God, and constant Preacher of his worde
Master Hugh Latimer, which by hys per
seueraunce, & stedfastnes in the truth hath
stablyshed this wauerynge worlde. He hath
bene tost for the truthes sake, and tried in
the stormes of persecution, as golde in the
fornace. He is one, whom, as well for hys
learned, sounde, and chatholyke iudge-
ment, in the knowledge of Gods worde,
as for his integretie and example of chri-
stian cõuersation, all we (specially mynis-
sters and prelates) ought to set before our
eyes, as a pryncipall patrone to imytate &
follow, desyrynge God, who hathe stryred
vp in him, the bold spirite of Helias, maye
dayly more and more augment the same in
hym

him, & may also prouide many such preachyng prelates, which both so wel could, & so willingly wold frãkely vtter ỹ trueth, to the extollinge of vertue, the rewarde of well doers, the suppressing of vice, the abolishmente of all papestrie. It is ourre parte therefore to praye diligently for his cõtinual health and that he may liue longe amonge vs in a flourishinge olde age, and not (as some in grate in humaine persons) to maligne & depraue him for ỹ he so frãkely & liberallye tared perstringed & openly rebuked before the Kinges Magestie ỹ peculiar fauts of certayne of his auditours, but it is ourre part, rather thãkefully to accept & in good part take his godly aduertisemẽt, onles we be mynded to prefer ourre mukye monie & falle felicitie before the ioyse of heauẽ, or els beleue (as ỹ Epecures do) that after this life ther is neither hel nor heauẽ. Receiue thãkfully (gẽtle reader these sermõs faithfullie colected (without al sinister suspicion of anye thynge in the same added or adempte.

ffinis.

¶ The .xxi. day of June.



Vecũque scripta sunt, ad nostram doctrinam. et cc. All thinges ỹ are writtẽ in Gods boke, in the holye Byble, they were wrytten before oure tyme, but yet to continue from age to age as long as the worlde doeth stand.

In thys Boke is contayned doctrine for al estates, euen for kynges. A kynge herein maye learne how to gyde hym selfe, I tolde you in mylaste sermon muche of the dutye of a kyng. And ther is one place behynd yet, and it folowethin ỹ texte.

Postquam autem sederit in solio regni sui. et cete. And when the kyng is sette in the seate of hys kyngdome, he shall wryte hym out a boke & take copye of ỹ prestes

of Leuites. He shall haue the boke wyth hym, and why? to reade in it all the dayes of hys lyfe, to learne to feare God, & learne hys Lawes and other thynges, as it foloweth in the texte wyth the appurtenaunces and hãgynges on, that he turne not frome God, neyther to the ryght hande, nor to the lefte. And wherfore shal he do thys? that he may lyue longe, he and hys children. Hytherto goeth the texte. That I maye declare thys the better to the edifiynge of youre soules and the glory of God, I shall desyre you to prayе. &c. Et posquam sederit. etc. Before I enter into thys place (right honourable audience) to furnysh it accordyngly, whych by the grace of god

I shal do at leysure, I woulde repete the place I was in last, and furnyshe it wyth a story or two whyche I lefte oute in my last sermō. I was in a matter cōcerning the sturdines of the Jewes, a frowarde and styfnecked kynde of people, much lyke oure Englyshe men nowe a dayes, that in the minoritye of a Kynge, take vpon them to byeke lawes & to go by wayes. For whē god had promised the a kynge, when it came to poynt they refused hym. These men walked by walkes, and the sayyngeis many by walkes, many balkes, manye balkes muche stumblynge, and where muche stumblynge is, there is sometyme a fal, howbeit ther were

some good walkers amōg thē, that walked in ỹ kynges highe waye ordinarilye, vprightlye, playne Dunstable waye, and for thys purpose, I woulde shewe you an hystorye whiche is written in the thyrde of the kynges.

Kynge Dauid beynge in his chyldhode, an old man, in hys second chyldhode, for al old mē are twise chyldren, as the Prouerbe is: Senex bis puer. An olde manne, twyse a chyld, it happened wyth him, as it doth oftentymes, whē wicked men, of a Kinges chyldhode take occasion of euyl.

Thys Kynge Dauid beyng weake of nature and impocente, in so muche that when hy was

he was couered w clothes, he coulde take no heate, was counsayled of hys seruauntes to take a fayre yonge mayde to nourysshe hym, and to keepe hym warme in hys bodye. I suppose she was hys wyfe. Howe beit he hadde no bodilye companie wyth hyr, and wel she myghte be hys wyfe. For thoughe the scripture doeth saye. *Non cognouit eam*. He knewe hyr not, he had no carnal copulatiō w hyr yet it sayeth not. *Non duxit eam Vxorem* He maried hyr not. And I canne not thynke that kinge Dauid woulde haue hyr too warme hys bosome in Bedde, excepte shee hadde bene hys wyfe, hauynge a dispensation of God to haue as manye wyues as he woulde.

not God had dispensed wyth theym to haue manye wyues. Wel, what happened to kyng Dauid in hys childehode, by ỹ chylde of the deuyll? Ye shall heare. Kynge Dauid hadde a proudsonne, whose name was Adonyas, a man ful of ambition, desyerouse of honoure, alwayes clymbyng, climbynge. Nowe, whyles the tyme was of his fathers childhode, he wold depose hys father, not knowe-yng of hys fathers mynd, sai-yng. Ego regnabo. I wil raigne, I wyll be kyng, he was a stoute stomacked chyld, a biwalker, of an ambitious mynde, he wold not consente to hys fathers frēdes, but gate him a charet, and mē to runne before it, and dyuerse other adherentes to

helpe

helpe hym forwarde, worldely-
wise men, such as had bene be-
fore of hys fathers counsayle,
great men in the world, & some
no doute of it, came of good wil
thynkynge no harme, for they
woulde not thynke that he did
it wythoute hys fathers wyll,
hauynge suche greate men to
set hym forth, for euery man cã
not haue accesse at al tymes to
the kynge to knowe hys plea-
sure, well: algates he would be
kynge, & makes a great feast,
and thither he called Joab the
ryngleader of hys fathers ar-
mye, a worldly wyse man, a by-
walker, that would not walke
the kynges hye way, and one
Abiather the hyghe priest. For
it is maruayle if any mischefe
be in hand, if a priest be not at

some ende of it, they toke hym as kynge, and cried, *Viuat rex Adonias.* God saue kynge Adonias. Dauid suffered all thys, & lette hym alone, for he was in hys chyldhode a bedred man.

But se howe God ordered the matter, Nathan the Prophete and Sadoc a preste, and Banaya, & Crethytes, and Phelethyts the kyngs gard, they were not called to the feast.

These were good men, and woulde not walke by wayes, therefore it was foly to breake the matter to them, they were not called to counsell.

Therefore Nathan when he harde of thys, he commeth to Bethsabe Salomons mother and sayeth. Heare ye not howe Adonias the sonne of Ageth, rayg-

raygneth kynge, Dauid not knowinge? And he bad hyr put the kynge in mynde of hys oth that he sware that hyr sonne Salomō should be kinge after hym, thys was wise counsayle accordynge to the Prouerbe. *Qui Vadit plane, vadit sane.*

He that walketh in the hye playne waye, walketh safelye. Upō thys she wente and brake the matter to Dauid, and desiered hym to shewe who shold raygne after hym in Hierusalem, addinge that if Adonias were kynge, she and hyr sonne after hys death shoulde be destroyed, saiyng. *Nos erimus peccatores.* We shalbe sinners, we shalbe takē for traytors, for though we mēt no harme but walked bryghtly yet bicause we went

not

not the byway/ w hym, he de-
ynge in authoritie wyl destroy
vs. And by and by cometh in
Nathā, and taketh hyr tale by
the ende, & sheweth him how
Adonias was saluted kynge &
that he hadde byd to diner the
Kynges seruantes, al sauyng
hym and Sadoc, and Banaia
and al hys bretheren the kings
sonnes saue Salomon. Kynge
Dauid remembryng hym selfe
swore, as sure as God lyueth,
Salomō my son shall raygne
after me, and by and by com-
maunded Nathan and Sadoc
and hys garde the Cerethes &
Philites, to take Salomō hys
sonne and sette hym vpon hys
mule, and anoynt hym kyng,
and so they dyd, cryynge, Viuat
Salomon Rex. Thus was Salomō
thro-

thyoned, by the aduise and wyl of hys father, and thoughe he were a chylde, yet was his wyl to be obeyed & fulfylled, & they ought to haue knowē hys pleasure. Whylse this was a doing there was suche a Joye and outcrye of the people for they newe Kynge, and blowynge of trumpetes, ỹ Joab & the other company beynge in theyr iolitye, and kepyng good cheare: herde it, and sodaynlye asked what is thys ado? And when they perceiued ỹ Salomō by ỹ aduyse of hys father was annoynted Kyng, by and by ther was all whyshe, all theyr good chere was done, and al ỹ were wyth Adonias wente away, & lette hym raygne alone, if he woulde, and whye? He walked

a by-

a bywaye and God would not
prospere it.

God wyll not worcke wyth
priuate authoritie, nor wyth a-
nye thinge done mordinatlye.
When Adonias saw this that
he was left alone, he toke sanc-
tuary, and held by the hornes
of the aultare and sware that
he woulde not departe thence,
tyll Salomon would e sweare
that he shoulde not lese hys
life. Here is to be noted the no-
table sētence, and greate mer-
cy of Kynge Salomon.

Lette hym sayeth he order
hym selfe lyke a quiete manne
and there shall not one heere
fall from hys head.

Sed si inuentum fuerit malum in eo.

But if there shall be any euyll
foūd in hym if he hath gone a-
bout

houte anye mischyefe, he shall dye for it. Upon thys he was brought into Salomon, and as the boke sayeth, he dyd homage vnto hym, and Salomō sayed to hym. *Vade in domum tuam.*

Gette the into thy house, bicause he meante to warde, and ther to se hys wearynge', as if he shoulde saye, shewe thyselfe wythoute gall of ambition, to be a quiet subiecte, and I wyll pardon the for thys tyme. But I wyll se the wearynge of the.

Here wee maye se the wonderfull great mercye of Salomō for thys notorious treasō. Adónias had cōmitted, it was a plaine matter, for he suffered hymselfe to be called kynge, it hung not of the mēt suspitiō or cōiecture nor sequel or consequēt

yet

yet notwythstandynge Salo
mon for that present, forgau
hym, sayinge. I wyl not forge
it vtterlye, but I wyll kepe it
in suspense, I wyll take no ad
uantage of the at thys tyme.
This Adonias & Absolon were
brethren, and came both of a
straung mother, and Absolon
lykewyse was a traytour, and
made an insurrection agayns
hys father. Beware therefor
these mothers and let kynges
take hede howe they mary, in
what houses, in what fayeth.
For strang bryngyng vp, bring
geth straunge maners. Nowe
geueth Dauid an exhortation
to Salomō, and teacheth him
the dutye of a kynge, and ge
ueth hym a lesson, as it folow
eth at large in ỹ boke, and he

that

that lyste to reade it, maye se it ther at full. But what doeth Adonias all thys whyle? He must yet clymbe agayne, ẏ gal of ambition was not out of his hert. He wil now mary Abisaas the yōge quene that warmed kīg Dauids bosome, as I told you, & commeth me to Bersaba, desyerīg hyr to be a meane to Salamon hyr sonne that he myght obtayne hys purpose. And bryngeth me out a couple of lyes at a clappe, and cōmitteth me two vnlawfull actes. For fyrste he would haue bene kynge wythoute hys fathers consente, and now he wyl mary his fathers wife, and the .ii. lyes are these. Fyrste, sayed he to Bersabe, thou knowest that the kyngedome belongeth to me,

me, for I am the elder. The kyngedome was myne, he lyed falsely it was none of his. Then sayed he all the eyes of Israel were caste vpō me, that is to saye, all Israel consented to it, and there he lyed falsely. For Nathā, Sadoc, and other wyse men, neuer agreed to it. Here was a greate enterprice of Adonias, he wyl be climbing styll. Well Bersabe wente at hys requeste to hyr sonne Salomon, and asked a boune, and he graunted hyr what so euer she did aske. Notwithstanding he brake his promise afterward and that rightwell, for all promises are uot to be kept, specially e if they be agaynste the worde of God. Or notstandyng with a commune profit, and

and therefore as sone as Salomon heard ỳ Adonias would haue maryed the yonge quene Abisaak: naye then let hym be kynge to:sayed he. I perceyue now that he is a naughty mā, a proude herted fellow, the gal of ambitiō is not yet out of his herte, and so commaūded him to be put to death. Thus was Adonias put to executiō, wher as if he had kepte hys house & not broken hys iniunction, he myght haue lyued styl. Abiathar, what became of him. The king (bicause he had serued his father before him) would not put him to deth, but made him as it were a quondam. Bicause thou hast bene wt mi father sayed he, & didest cary the arke before hym I wyl not kyl the.

But I wyll promyse the thou shalte neuer minister anye more. *Vade in agrum tuum.* Get the to thy lande, and lyue there. A greate matter of pity & compassion, so God graūt vs al, such mercy. And here was the ende of Elis stocke, accordyng to the promise and threatening of God. As for the Philethites we do not read ỹ they were punyshed. Mary Semei traunsgressed his Iniunction for he kepte not hys house, but wente oute of Hierusalem to seke two seruauntes of hys ỹ hadrunne from hym, and whē it came to Salomons eare, it colte hym hys life. I haue ript the matter nowe to the pyll, & haue tolde you of playne walkers, and of biwalkers, & how

a kynge in hys childehode is a kynge, as wel, as in any other age. We reade in scripture of suche as were but. xii. or. viii. yeares olde, and yet the worde of the holy Goost called them kynges, sayinge. Cepit Regnare. He began to raygne, or he began to be kynge. Here is of bywalkers. Thys hystorye would be remembred, the Proverbe is.

Felix quem faciunt aliena pericula cautum.

Happy is he that can beware by an other mās ieoperdy. For if we offende not as other do, it is not oure owne desertes. If we fal not, it is Goddes preseruatiō. We are all offenders For other we maye do, or haue done, or shall do (excepte God preserue vs) as euyll as the worste of them. I pray God we

maye all amende and repente. But we wyll all amende nowe I truste. We muste neades amende our lyues euerye man. The holy communiō is at hād, and we may not receyue it vnworthelye.

Wel, to returne to my history. Kynge Dauid I say was a kynge in his second childhode And so, yonge kynges though they be chyldren, yet are they kynges notwythstandynge, & thoughe it be wrytten inscripture. *Ve tibi O terra ubi puer est rex* Wo to the, O Lande, where ỹ king is a chylde: it folowethin an other place. *Beata terra ubi rex nobilis.* Blessed is the Lande, where there is a noble kynge. Where kynges be no banketers, no players, and they spēd not the time

tyme in haukynge, and hun-
tynge.

And when hadde the kynges maiestye a Councell that toke moze payne boeth nyght & day for the settynge forthe of Gods word, and profit of the cõmune wealth. And yet there be some wycked people that wyll saye.

Tushe, thys geare wyll not tarye, it is but my Lorde Pro-tectours, & my Lorde of Can-terburies doynge. The kinge is a child, he knoweth not of it.

Jesu mercy, how lyke are we Englyshe men to the Jewes, euer stubburne, stykenecked, & walkynge of bye wayes. Yea I thynke no Jewe woulde at any tyme saye. This geare wil not tary. I neuer hearde nor read at any time ẏ they sayed.

These lawes were made in such a kynges dayes, when he was but a chylde. Let vs alter them. O Lorde what pitye is thys that we shoulde be worse then the Jewes?

Blessed be the lande saith the worde of God, wher the Kyng is noble. What people are they that saye, The kynge is but a chylde? Haue not wee a noble Kynge? Was there euer Kynge so noble? So Godlye? brought vp wyth so noble cousaylours? so excellent and well learned Scholemaisters? I wyll tell you thys, & I speake it euen as I thynke. Hys maiestye hath more Godlye wytte and vnderstandyng, more lernynge and knowledge at thys age, thē. xx. of hys progenitors

that

chat I coulde name had at a-
nye tyme of theyr lyfe.

I tolde you in my laste sermō
of ministers of the kinges peo-
ple and had occation to shewe
you howe few noble men were
good preachers, and I left out
an hystory then whyche I wyl
nowe tell you.

There was a byshop of Win-
chester in Kyng Henry the. vi.
dayes, whyche kynge was but
a chylde, & yet were there ma-
nye good Actes made in hys
childehode, and I do not read
that they were broken.

Thys byshoppe was a great
man borne, and did beare such
a stroke, that he was able to
shoulder the Lord Protectour.
Well, it channced ỹ the Lorde
Protectoure & he fell out, and

the bysshoppe would beare nothynge at all wyth hym, but played me the Satrapa, so that the regente of Fraunce was faine to be sẽt for frō beyōd the Seas to set theim at one, and to go betwene them.

For the bysshoppe was as able and readye to buckle wyth the Lorde Protectoure, as he was wyth hym.

Was not this a good prelate? he should haue bene at hōme a preachynge in hys Diocesin a wanian. Thys Protector was so noble and Godly a mā, that he was called of euerye mā the good Duke Humfrey. He kept suche a housse as neuer was kept sence in Englande, wythout any enhaunsyng of rentes I warrāt you, or any such matter.

ter. And the bysshop forstãding so stylye by the matter, & bearynge vp the order of our mother ỹ holie church, was made Cardinall at Calice, & thyther the bysshop of Rome sent hym a cardinals hatte, he shold haue had a Tiburne tippet, a halpeny halter, and all suche proude prelates. These Romish hertes neuer broughte good into Englande.

Upon thys the bisshop goeth me to the quene Katherin the kinges wife, a proud woman & a stout, & perswaded hir that if ỹ duke were in such authoritie styl, & lyued, ỹ people wold honor him more thẽ they dyd the king. And ỹ king should not be set by, & so betwẽ thẽ, I cã not tel how it came to pas, but at. l

Edmund-

Edmundes bury in a parlimēt the good Duke Humfrey was smothered.

But nowe to returne to my texte, and to make further rehearsall of ỹ same, the matter begīneth this. *Et posquam sederit rex* And when the kyng is sette in the seate of hys kyngedome, what shal he do? shal he daūce, and dall, ybanket? hauke and hunte? No forsothe syr. For as God set an order in the kyngs stable as I tolde you in my last Sermon, so wyll he appoynte what pastyme a kynge shall haue. What must he do then? He muste be a studiēt. He must wryte Goddes boke hym selfe. Not thynkynge bycause he is a kynge, he hath lycence to do what he wyl, as these worldlye flat-

flatterers are wōt to say. Yea, trouble not your self sir, ye mai hauke & hunt, and take youre pleasure. As for the guydinge of your kyngdome and people, let vs alone wyth it.

These flattering clawbackes are originall rotes of all mischyue, and yet a Kynge maye take hys pastyme in haukinge or huntynge or such lyke pleasures. But he muste vse thē for recreation when he is wery of waighty affayres, that he mai returne to thē the more lustye. and this is called pastime with good companye. He must wryte out a boke hym selfe. He speaketh of wrytynge bicause printynge was not vsed at ỹ tyme.

And shall the Kynge wryte it out hym selfe? He meaneth he

shall

shall se it wrytten, and rather then he shoulde be wythout it, wryte it hym selfe.

Jesus mercy, is God so chary wyth a kynge to haue hym wel brought vp & instructed? Yea forsoth. For if the kyng be well ordered, the realme is wel ordered. Where shall he haue a copy of thys boke? of the Leuits. And why? Bicause it shal be a true coppye, not falsifyed.

Moyses lefte the boke in an olde cheste, & the Leuites had it in kepyng. And bycause ther should be no errour, no addition, nor takynge away from it, he byddeth hym fetch the copy of the Leuites. And was not here a greate miracle of God, how this boke was preserued? It had layne hyd many yeres

and

and the Jewes knew not of it.
Therefore at lengthe when they had found it and knew it: they lamented for theyr ignoraunce, that had so long bene wythoute it, & rente theyr clothes, repētyng theyr vnkaythfulnes, & so ỹ holye byble Godes boke, that we haue amōg vs, it hathe bene preserued hytherto by a wonderful miracle of God (though the kepers of it were neuer so malitiouse) firste euer sythe the byshop of Rome was firste in authoritye, they haue gone about to destroy it, but God worketh wōderfully, he hathe preserued it maugre theyr beardes, and yet are we vnthankefull that we can not cōsider it. I wil tel you, what a byshoppe of thys realme sayed

once

once to me, he set for me & mer-
ueyled that I woulde not con-
sente to suche traditions, as
were then sette out.
And I answered hym that I
woulde be ruled by Gods boke
and rather then I woulde dis-
sent one iote frō it I woulde be
torne wyth wylde horses.
And I chaunced in our cōmu-
nication to name the Lordes
supper. Tushe sayeth the By-
shop. What do ye call the Lor-
des supper? What newe terme
is that? There stode by hym a
dubber, one Doctour Dubber
he dubbed hym by and by and
sayed that this terme was sel-
dome rede in the doctours.
And I made answer, ỹ I wold
rather folowe Paule in vsyng
hys termes then them though
they

they hadde all the doctours on theyr syde. Whye sayed the byshoppe, can not we wythoute scriptures order ỹ people? How dyd they before the scripture was fyrste wrytten and copied out? But God knoweth, ful yl. yet woulde they haue ordered theim. For seyng that hauyng it, they haue deceyued vs: in what case shold we haue bene nowe wythout it? But thankes be to God ỹ by so wōderful a miracle he hathe preserued ỹ boke styll. It folowethin the text. *Habebit secum etc.* He shal haue it w̄ hym in hys progresse, he muste haue a man to carry it, that when he is haukynge & huntyng or in any pastime, he maye alwayes commune with them of it. He shall reade in it

not

not once a yeare, for a tyme, or for hys recreation when he is weary of haukyng or hunting but *Cunctis diebus uite sue.* Al ỹ dayes of hys lyfe. Where are those woꝛldlynges now? These bledder pufted vp wylye men? Wo woꝛth thē that euer they were about any Kynge. But howe shall he read thys boke? as the Homilies are read. Some call them homlyes, and in dede so they maye be well called, for they are homely handeled.
For though the prestes reade them neuer so well, yet if the Paryshe like them not, there is suche talkynge and bablynge in the churche, that nothynge can be heard, and if the parish be good, and the preest naught he wil so hacke it, & choppe it, that

that it were as good for theym to be wythout it for any worde that shal be vnderstande. And yet the more pitye. Thys is suffred of your graces bysshops in theyr dioces vnpunished.

But I wyll be a surer to youre grace that ye wyll geue youre bysshoppes charge yer they go home, vpon theyr allegiaunce to loke better to theyr flocke, & to se your maiesties iniunctiõs better kepte; and sende youre visitours in theyr tayles.

And if they be founde negligente or fauty in theyr duties oute with them. I require it in Gods behalfe, make thẽ quondams all the packe of them. But peraduenture ye wil saye Where shall we haue anye to put in theyr roumes.

Indede I were a presumptuous fellow to moue your grace to put them oute, if there were not other to put in theyr places. But youre maiestye hath diuers of your chaplayns, well learned men, & of good knowledge, & yet ye haue some that be bad inough, hãgers on of ỹ court, I meane not those: but if your maiesties chaplayns, & my Lorde Protectours be not able to furnishe theyr places, there is in thys realme, thankes be to God, a greate syghte of laye men well learned in the scriptures, and of vertuouse & Godly cõuersation, better lerned then a greate syght of vs, of the cleargy.

I can name a numbre of thẽ that are able and would be glad

I dare say to minister ỹ function if they be called to it. I moue it of conscience to youre grace, lette them be called to it ꝓderly, let them haue institution, and gyue them the name of ỹ clergye. I meane not the name onlye, but lette them do the function of a bysshop, & lyue of the same. Not as it is in many places, that one shoulde haue the name, and eyghte other the profytte.

For what an enormitie is this in a christian realme to serue in a ciuilitye, hauynge the profyt of a Prouestshyp & a Deanry, and a Personage.

But I wyll tell you what is like to come of it. It wyl bryng the clergy shortely into a very Iauerye. I maye not forget

here my Scala celi, that I spoke of in my laste sermon. I wyll repete it now agayne, desiryng your grace in Goddes behalfe that ye wyll remembre it.

The Bysshop of Rome had a Scala celi, but his was a mas matter. This Scala celi, is the true ladder that bryngeth a manne to heauē, the toppe of the ladder or fyrst greese, is thys.

Whoso euer calleth vpō the name of the Lorde, shall be sa-ued. The seconde stepe. Howe shall they call vppon hym, in whom they haue no beleue. The thyrd stayer is thys. Howe shal they beleue in hym of whō they neuer heard? The fourth stepe. Howe shall they heare wythout a preacher. Nowe the nether ende of the ladder is.

How

Howe shall they preach, except they be sēt. This is the fote of the ladder, so that we maye go backeward now, & vse ỹ schole argumēt. *A primo ad vltimum.* Take awaye preachinge, take away saluation.

But I feare one thynge, & it is: lest for a salfety of a little money, you wyll put in chauntrye Prestes, to saue theyr pentions.

But I wyll tell you, Christe bought hte Soules wyth hys bloude, and wyll ye sell theym for golde or syluer.

I woulde not that ye should do wyth chauntrye prestes, as ye dyd wyth the Abbotes, whē Abbeyes were put downe. For whē theyr enormities were fyrst e read in ỹ parlimēt house,

they were so greate and abhominable, that there was nothynge but downe with them. But within a whyle after, the same Abbottes were made bysshops as there be some of them yet a lyue to saue and redeme theyr pentiõs. O Lorde, thynke ye, that God is a fole, & seeth it not, and if he se it, wyl ye not punysshe it. And so nowe for salfety of money, I wold not ỳ ye should put in chauntry prie-stes, I speake not now against suche chauntry prestes as are able to preache, but those that are not able I wyll not haue them put in. For if ye do thys ye shall Answere for it.

It is in the text, that a king ought to feare god, he shall haue the dreade of God before hys eyes,

eyes, worcke not by worldelye polycye, for worldly policie feareth not God.

Take hede of these claubacks, these venemouse people that wyll come to you, that wyl folowe lyke gnatoes and Parasites, if you folowe theym, you are oute of youre boke. If it be not accordynge to Gods worde that they counsayle you, do it not for any worldly policye, for then ye feare not God.

It folowethe in the texte. *Vt non eleuetur cor eius.* That he be not proude aboue hys brethren. A kynge muste not be proude, for God myght haue made hym a shepheard, when he made him a kyng, & done hym no wrõge.

There be many examples of proude kynges in scryptiure.

As Pharao that wolde not heare the message of God. Herode also, ỹ put John Baptist to death, and wolde not heare hym, he tolde hym that it was not lawefull for hym to marye hys brothers wyfe.

Jeroboam also was a proude kynge. An other kynge there was that worshipped straunge Gods and Idols, of those men whō he had ouercome before in battayle, and when a prophet tolde hym of it. What sayd he. Who made you one of my counsel. These were proud kynges, theyr ensamples are not to be folowed.

But wherefore shall a kynge feare God, and turne neyther to the ryght hande, nor to the left? Wherefore shall he do all

hys

thys: *Vt longe tempore regnet, ipse et filij eius.* That he may raigne long, he and hys chyldren. Remembre thys I beseech your grace. And whē these flatterers, and flybbergybes an other daye shall come & clawe you by the backe and say.

Syr trouble not your selfe: What should you study? Why should you do this or that. Your grace maye answer thē thus, and say. What Syra, I perceyue you are wery of vs, and our posteritye. Doeth not God saiin such a place. That a king should wryte oute a boke of Gods lawe, and readeit: learne to feare God. And whye? That he and his, might raygne long I perceyue nowe thou arte a traytoure.

Tell

Tell hym thys tale once, and I warrãt you he wyll come no more to you, neyther he, nor any other after such a sorte.

And this shal your grace driue these flatterers & claubackes awaye. And I am afrayed I haue troubled you to longe.

Therefore I wyl furnyshe the texte nowe wyth an hystory or two, and thẽ I wyll leaue you to God. Ye haue heard how a kyng ought to passe ỹ tyme. He muste read the boke of God, & it is not inoughe for hym to reade, but he must be acquainted wyth all scripture, he must studye, and he muste praye, & howe shall he do both these.

Ye maye learne at Salomon, God spake vnto Salomon, when he was made a kynge, & bade

bade hym aske of hym what he woulde, and he should haue it. Make thy petition sayed God, and thou shalt obtayne.

Nowe marke Salomõs prayer. *domine*, O *domine deus*, sayd he. O Lorde God, it is thou that hast caused me to raigne, and haste set me in my fathers seate, for thou God onelye doeste make kynges. Thus should kynges prayse God, and thanke God as Salomon dyd.

But what was his petition? Lorde, sayed he. *Da mihi cor docile*. He aske a double herte, a wyse herte, and wysedome to goin and to go out, that is to begyn all myne affayres well, and to bringe thē to good effecte and purpose, that I may learne to guyde and gouerne my people

When

Whē he had made his peticion it pleased God wel that Salomon asked wisdome, & neyther ryches nor longe lyfe, & therefore God made hym thys answere, Bycause thou hast chosē wysedome aboue al thynges I wyl gyue ỹ it, & thou shalt be ỹ wysest kyng that euer was before the, and so he was, & the wisest in al kynds of knowlege that euer was syth, & though he did not aske riches, yet god gaue him both ryches and honoure, more then euer anye of hys auncitours had.

So your grace must learne howe to do of Salomon. Ye must make your petition, now study, nowe praye. They must be yoked togither, and thys is called pastime wyth good com-

panye

pany. Nowe whē God had geuen Salomon wysedome, he sente hym by and by occasiō to occupy hys wyt. For God gaue neuer a gyft, but he sent occasion at one tyme or an other to shewe it to Gods glory. As if he sent riches, he sendeth poore mē to be helped wyth it. But now must men occupy theyr goodes other ways. They wil not loke on the poore, they muste helpe their thildrē, & purchase them more lād thē euer their grandfather had before thē. But I shall tell you what Christ sayd. He that loueth his child better thē me is not worthye to be my disciple. I cā not se how ye shal stande before God at the later daye, when thys sentence shall be layed agaynste you.

But

But to returne to my purpose, there were two poore women came before Salomon to complayne. They were two harlots, and dwelled togyther in one house, & it chaunced within. iij. dayes they chylded both. The one of these wom̃e by chaunce in the nyght had kylled hyr child and rose pryuely & wẽt to the other woman, and toke hir lyue chylde away, and left hir dead chylde in hys place.

Upon that they came both before Salomon to haue the matter iudged, whose the child was. And the one sayed, it is my chylde. Naye, sayeth the other, it is myne. So there was yea, and naye, betwene them, and they helde vp the matter wyth scholdinge after a womanlye

ly fashyon. At lengthy Salomō repeted they tale as a good iudge ought to do, and sayd to the one woman.

Thou sayst the child is thine, yea sayed she. And thou sayste it is thyne to the other. Well, fetche me a swerd sayed he. For there was no way now to trye whyche was the true mother, but by naturall inclination.

And so he sayed to one of hys seruantes. Fetche me a swerde and deuyde the chyld betwene them. Wē the mother of the chylde that accused the other heard hym saye so. Naye for Goddes sake sayed she, let hyr haue the whole chylde, and kill it not. Naye quod the other, neyther thyne, nor myne, but let it be deuided.

Then

Then sayed Salomon. Geue thys woman the chylde, thys is the mother of the chylde. What came of thys? Audiuit omnis Israel. When all Israell heard of thys iudgemente, they feared the kyng. It is wyledome and Godly knowlege that causeth a kyng to be feared. One word note here for Godsſake, and I wyll trouble you no lenger.

Woulde Salomon beynge so noble a kynge heare .ij. poore womē, They were poore, for as the ſcripture ſaith. They were togyther alone in a houſe, they hadde not ſo muche as one ſeruaunt betwene them both.

Woulde kynge Salomon I ſay heare them in his own perſon? Yea forſothe. And yet I heare of many matters before my

my Lorde Protectour, and my Lorde Chauncelour that can not be hearde. I muste desyre my Lorde protectours grace to heare me in thys matter, that your grace would heare poore mens sutes your selfe. Putte it to none other to heare, let thē not be delayed. The saying is, nowe that mony is harde euery wher if he be ryche he shall soone haue an ende of his matter. Other arē fayn to go home with wepīg teares for ani help they can obtain at ani Judges hand. Heere mens sutes your selfe I requyre you in godes behalfe & put it not to the hering of these veluet cotes, these vpshippes. Nowe a mā can skarse knowe them from an auncyēt knyght of the countrye.

E.i. I can

I can not goto my boke for
poze folkes come vnto me, desi-
rynge me that I wyll speake y
theyr matters maye be heard.
I trouble my Lord of Canter-
burye, & beynge at hys house
nowe and then I walke in the
garden lokyng in my boke, as
I canne do but little good at
it. But some thynge I muste
nedes do to satisfye thys place.
I am no soner in the garden
and haue red a whyle, but by
and by commeth there some or
other knocking at the gate.
Anone cometh my man and
sayth. Syr, there is one at the
gate woulde speake wyth you.
When I come there, then is it
some or other that desireth me
that I wyll speake that hys
matter might be heard, & that

he

he hathe layne thys longe at great costes and charges, and can not onse haue hys matter come to the hearing, but amōg all other, one especially moued me at thys tyme to speake. Thys it is syr. A gentylwoman came to me and tolde me, that a greate man kepeth certaine landes of hys from hyr, & wil-be hyr tenaunte in the spite of hyr tethe. And that in a whole twelue moneth she coulde not gette but one daye for the hearynge of hyr matter, and the same daye when the matter shoulde be heard, the greate manne brought on hys syde a greate syghte of Lawyers for hys counsayle, the gentilwoman had but one mā of lawe: and the great man shakes him

so that he cã tell what to do, so that when the matter came to the poynte, the Iudge was a meane to the gentyl woman, that she woid let the great mã haue a quietnes in hyr Lande. I beseche youre grace that ye wyll loke to these matters. Heare then your selfe: Vieue your Iudges: And heare poze mens causes. And you proude Iudges herkẽ what God sayeth in hys holye boke. *Audite illos, ita paruum ut magnum.* Heare them sayeth he, the small as well as the greate, the poze as well as the ryche. Regarde no person, feare no man. Why? *Quia domini iudicium est.* The iudgemente is Goddes.

Marcke thys sayinge thou proude Iudge: The deuyl will bryng

bringe thys sentence at the daye of Dombe. Hel wyl be full of these Judges if they repent not and amende.

They are worse then the wicked Judge that Christe speaketh of, that neyther feared God, nor the worlde. There was a certayne wyddowe that was a suter to a Judge, & she met hym in euery corner of the streate, cryinge. I praye you heare me, I beseech you heare me, I aske nothyng but ryght

When the Judge sawe hyr so importunate, though I fere neyther God, sayth he, nor the worlde, yet bycause of hyr importunatenes I wyll graunte hyr requeste.

But our Judges are worse then thys Judge was. For

they wyll neyther heare men for Gods sake, nor feare of the worlde, nor importunateness, nor any thynge else. Yea some of them wyll commaund them to ward, if they be importunat.

I hearde saye, that when a suter came to one of theym, he sayed. What fellowe is it that geueth these folke counsayl to be so importunate, he would be punyshed & cõmytted to ward.

Mary syr, punysshe me then, it is euen I that gaue them cõsayle, I woulde gladlye be punished in suche a cause. And if ye mend not, I wyll cause thi to crye oute vppon you styll: euen as longe as I lyue. I wyll doit in dede, but I haue troubled you long. As I beg wyth thy sentence. Quæ conscripta sunt, etc. So wyl I end now wyth

wyth thys texte. *Beati qui audiunt uerbum dei, et custodiunt illud.* Blessed are they that heare the worde of God and kepeth it.

There was an other sute and I had almooste forgotten it. There is a poore woman that lyeth in the Flete, and can not come by anye meanes that she can make, to hyr answere, and woulde fayne be baylled, offerynge to put in sufficties worthy a thousande pounde and yet she cā not be harde. We thynke this is a reasonable cause, it is great pitie ỹ such thyngs shold so be. I beseech God, that he wil graunte that all that is amysse may be amēded ỹ we mai hear his worde, & kepe it, ỹ we maye come to ỹ eternall blisse, to the which blysse I beseche God to bryng both you & me. Amen.

¶ The thyrde Sermon of Mayster Hughe Latimer, whyche he preached before the Kynge wythin hys graces Palayce at Westmister the .xrii. daye of Marche.



Quecunque scripta sunt ad nostram doctrinam scripta sunt. All thinges ỳ are wrytten, are wrytten to be oure doctrine. All thinges that be wrytten in Gods holye Boke the Byble, were wrytten to be oure doctrine longe before our tyme, to serue from tyme to time, and so forth to the worldes ende.

Ye shall haue in Remembraunce, moost benynge and gracyouse Audience, that a prea-

preacher hathe .ii. offices, and the one to be vsed orderly after an other.

The fyrste is *Exhortari per sanam doctrinam*. To teach true doctrine. He shall haue also occation oftentymes to vse an other, and that is. *Contradicentes conuincere*. To repreheude to conuynce, to cõfute gaynesayers & spurners against the truth.

Whye? you wyll saye, wyll anye bodye gayne saye true doctryne, and sound doctrine? Well, let a preacher be sure, ẏ hys doctrine be true, & it is not to be thought, that any bodye wil gainesaye it. If. S. Paule had not forsene that ther shold be gaynesayers, he hadde not neade to haue appoynted the confutation of gaynesayinge.

Was

Was there euer yet preachers, but ther were gaynsaiars: that spurned: that winst: ỳ whympered agaynste hym: that blasphemed, that gaynesayed it:

When Moyses came to Egipt wyth sounde doctrine, he had Pharao to gaynesay hym. Jeremy was the minister of the true word of God, he had gainsayers the preestes, & the false Prophets borne vp by Achab.

Ely had all Bals preestes supported by Jesabel to speake agaynste hym.

John Baptiste and our Sauioure Jesus Christe, had the Pharisseis, the Scribes, & the preestes gaynsayers to theym. The Apostles, ỳ Apostles had gayne sayers also, for it was

sayd

sayd to saynt Paule at Rome: *Notum est nobis quod ubique secte huic contradicitur* We knowe that euery man doth gaynesaye thys lernyng. After the Apostles time the trueth was gaynesayed w tyrãtes, as Nero, Warentius, Domicianus, and suche lyke, and also by the doctrine of wicked heritikes.

In thep opish masse time, ther was no gaynsayynge, al thynges semed to be in peace, in a concorde, in a quiet agrement. So longe as we had in adoration, in admiratiõ, the popyshe masse, we were then withoute gaynsaying. What was that?

The same ỳ Christe speaketh of. *Cum fortis armatus custodierit atriũ etc.* When Sathã the deuyl hath the guydynge of the house, he kepeth

kepeth all in peace ỹ is in his possessyon: whan Sathan ruleth, and bereth dominion in open Religyon, as he dyd with vs whē we preched pardō matters, purgatory matters & pylgremage matters, al was quiet. He is ware inough, he is wily, and circūspect for styryng vp any sedicion. When he kepeth his terrytory alis in peace.

Yf there were any manne that preached in Englād in times past, in the popes tymes, (as peraduenture ther was .iij or .iiij.) straight ways he was takē & naped in ỹ head wyth the title of an heretique. Whē he hath the religyon in possessyon he sturreth vppe no sedytyon, I warrent yow.

Howe many discētions haue

we

we heard of in Turkye? But a fewe I warrant you. He buſyeth hym ſelfe there wyth no diſcention. For he hathe there dominō in the open Religion, & neadeth not to trouble hym ſelfe any further.
The Jewes lyke ronnagates where ſo euer they dwell (for they be diſperſt & be tributaries in all contryes where they enhabyte) loke ye. Heare ye anye heriſeis amonge them? But when *fortis ſuper uenerit*, when one ſtronger then the Deuyl, cometh in place, whych is oure Sauioure Jeſus Chriſte, and reueleth hys worde, then the Deuyll roareth, thē he beſtyreth hym, then he rayſeth diuerſitie of opinions to ſlaunder Godsword. And if euer cōcord

shoulde haue bene in Religion, whē shoulde it haue bene but when Christe was here? Ye fynde faulte wyth preachers, and saye, they cause sedition. We are noted to be rashe, and vndiscrete in our preachynge. Yet as discrete as Christe was ther was diuersitie, yea, what he was him selfe. For whē he asked what men called hym? His Apostles answered hym. Some saye, you are Johan Baptiste, some saye you are Helias, and some saye, you are one of the prophets, and these were they that spake beste of hym. For some sayed, he was a Samaritane, that he had a Deuyll wythin him, a gloser, a drincker, a pot-companion.

There was neuer Prophet to be

to be compared to hym, and yet was ther neuer more discention then when he was, & preached hym selfe.

If it were cõtraried thẽ, wil ye thynke it shal not be cõtraryed nowe, when charitie is so colde and iniquitye so stronge. Thus these bachebiters, and sclaunderers must be conuinced.

Saynte Paule sayed. There shall be intractabiles, that wil whympe and whine, ther shall be also Vaniloqui, vayne speakers. For the whyche Saynte Paule appoynteth the preacher to stoppe theyr mouthes & it is a preachers office to be a mouthe stopper.

Thys daye I muste somewhat do in the seconde office, I muste be a gaynesayer, and

I

I muſt ſtoppe theyr mouthes, conuynce, refell, and confute that, they ſpeake ſclaũderouſlye of me.

There be ſome gayneſayers gayneſayers, for there be ſome ſclaunderouſe people, bayne-ſpeakers, and *intractabiles* whych I muſt nedes ſpeake agaynſt.

But fyrſte I wyll make a ſhorte rehearſall to put youin memorye of that, that I ſpake in my laſte Sermon. And that done, I wyll confute one that ſlaũdereth me. For one ther is yͭ I muſt nedes anſwere vnto, for he ſclaunderyth me for my preachynge before the kynges maieſtye. There be ſome to blame, that when a preacher is wearye, yet they wyll haue hym ſpeake all at once.

ye must tary till ye here more. Ye must not be offēded til ye here therest. Yeare al & thē indg all. What ye are verie hastie, very quicke with youre preachers. But before I enter further into this mater I shal desire you to praye &c.

Fyrst of all as touchinge my fyrst sermon, I wyll ronne it ouer *cursorie*, ryppynge a lytle the matter. I brought in an hystorye of the Byble excytinge my audyence to beware of bywalkynges, to walke ordynarilye, playnly, the kinges hygh way, and agre to that, which stādeth with the ordre of a Realme.

I shewed you how we wer vnder ỹ blyssinge of God, for oure kynge is NOBILIS. I shewed you we haue a noble kynge. True

inheritoure to the crowne wo-
oute doubt. I shewed further-
more of hys godly education.
He hath suche scholemaysters
as can not be gotten in all the
Realme a gayne. Wherfore we
maye be sure ỹ God blessed this
Realme, although he cursed ỹ
realme, whose ruler is a childe,
vnder whom the offycers be cly
mynge, and gleninge, fluring,
scratchinge, and skrapynge, &
volupteously set on banketing,
and for the mayntenaunce of
their voluptuousnes go by wal-
kes. And although he be yōg,
he hath as good, and as sage a
counsaile, as euer was in Eng-
land, which we maye wel know
by their godli procedinges, and
settynge fourthe of the worde
of God. Therfore lette vs not
be

be worse, then the stiffe necked Jewes. In kyng Josyas tyme whoe beynge yonge dyd alter, chaunge, and correct wonderfully the religion, it was neuer hard in Jeurie that the people repyned or sayed. The kynge is a chylde, thys gere wyl not last longe, it is but one or two mens doinges, it will tarry but for a a tyme. The kynge knoweth it not. Woo worth that euer such mē were borne. Take hede leste for our rebellion God take hys blessynge awaye from vs. Jen tred into the place of the kynges pastyme. I tolde you howe he muste passe hys tyme in readynge the boke of God, for that is the kynges pastyme by Gods appoyntemente, in the whiche boke he shal lerne to fere God,

Oh howe carefull God is to set in anoꝛder al thynges that belong to a king, in hys chamber, in hys stable, in hys treasure house.

These peuisshe people in this Realme haue nothynge but ỹ kynge the kinge in theyꝛ mouthes, when it maketh foꝛ theyꝛ purpose, as there was a doctoꝛ that preached, ỹ kynges maiesty hath his holi water, he crepeth to ỹ crosse, & thē thei haue nothynge but the Kynge the kyng in theyꝛ mouthes. These be my good people that muste haue theyꝛ mouthes stopt, but if a man tell them of the kyngs proceadynges, now they haue theyꝛ shyftes, and theyꝛ putofs saying we may not go befoꝛe a lawe, we may breake no oꝛder.

These be the wicked preachers
theyr mouthes must be stopte,
these be the gaynesayers. An
other thing there is that I told
you. *Ne eleuetur corregis. etc.* The
kynge must not be proud ouer
hys brethren. He muste order
his people w brotherlye loue &
charitye. Here I broughte in
exemples of proude kinges. It
is a great pryde in kinges and
maiestrates whē they will not
hear, nor be cōformable to the
sound doctrine of god. It is an
other kinde of pride in kinges,
when they thinke thē selues so
high, so lofty, that they disdain
& thinke it not for their honor
to heare poore mēs causes them
selues. They haue claubackes
y^t say vnto thē. What sir, what
nede you to trouble your selfe?

take you youre pleasure hunt, Hauke, daunce, and dalley, let vs a lone: we will gouerne and ordre the commune weale matters well ynoughe. Woo worth them, they haue byne ỹ roote of al myschefe & destruction in this Realme. A kynge ought not onelye for to reade & studye, but also to praye. Let hym borowe example at Salomon who pleased god highly w hys petycion, desyring no worldely thynges, but wysedome, whych god did not onely graūte hym, but because he asked wysedome, he gaue hym many mo thinges. As ryches, honor, & such lyke. Oh, how it pleased god ỹ he asked wisedome? And after he had geuē hym thys wisdome he sēt hym also occatiō to

vse

ose the same by a couple of strū
pets. Here I told an ensample
of a meke kynge, whoso contī-
nued vntil he came into the com
pany of strāge womē. He hard
thē not by meanes, or by any o
ther, but in his own persō, & I
thīke verilie ỹ natural mother
had neuer had her own child if
he had not herd ỹ cause hī selfe
They wer *meritrices* Hores altho.
ughsōe excuseth ỹ mater, & say
they were but tiplers, such as
kepe alehouses. But it is but fo
ly to excuse thē, seynge the Je-
wes were such, and not vnlyke
but they had their stewes and
the mayntenaunce of whordōe
as they had of other vyces.

One thynge I muste here
desyer you to reforme my Lor-
des, You haue putte downe

the Stues. But I praye you what is the matter amended? what auayleth that? ye haue but changed the place, and not taken the whoredome awaye.

God shuld be honored euerye where. For the scripture sayeth *Domine est terra et plenitudo eius*. The earthe and the land is the Lordes. What place shuld be then within a Christyan realme lefte for to dyshonour God. I muste nedes shewe you suche newes as I heare. For thoughe I see it not my selfe, notwythstandig it commeth faster to me then I would wyshe. I do as S. Paule doeth to the Corynthyans. *Auditur inter Vos stuprum.* There is suche a whoredome amonge you as is not amonge the gentles. So lykewyse. *auditur.* I here saye that there is suche whordomm

Eng-

England as neuer was sene the like. Ye charged all the Corinthiãs for one mans offence, saying. They were al guilty for one mans synne, if they wolde not correcte and redresse it, but winke at it. Lo here may youse how that one mãs synne poluted al Corinth. A little leauẽ as S. Paule sayth, corrupteth a greate deale of dowe. This is, *Communicare alienis peccatis.*

I aduertise you in Gods name I heare saye, there is nowe more whoredome in London, thẽ euer ther was on the bãke These be the newes I haue to tell you. I feare they be true. Ye ought to hear of it, and redres it, I hear of it as as Paul saieth, *Aliqua ex parte credo.* Ther is more open whoredome, more

stude whordome thē euer was
before. For Godes sake let it be
loked vpon. It is your office to
see vnto it. Now to my confuta-
tion. Ther is a certen mā that
shortely after my fyrst sermon,
beyng asked if he had byn at ỳ
sermon that day, answerd, yea:
I praye you sayd he how lyked
you hym: marye sayde he, euē
as I lyked hym alwayes, a se-
dicious felow. Oh Lord he pin-
ched me therein dede, nay he
had rather a ful byt at me. Yet
I comfort myselfe with that, ỳ
Christ hī selfe was noted to be a
sturrer vp of the people agaīst
the Emperoure, and was con-
tented to be called sedycious.
It becommeth me to take it in
good worthe, I am not better
then he was. In the kynges
daies

daies ỹ dead is a meanyr of vs wer called together before hym to saye our myndes in certaine matters. In the ende one kneleth me downe, & accuseth me of sedycion, that I had preched sedycious doctryne. A hey ny salutation, and a hard poīt of suche a mans doynge, as if I should name hym, ye woulde not thynke it. The kynge turned to me and saied. What saie you to to that syr? Then I kneled downe, and turned me first to myne accuser, and required hym.

Syr what fourme of preachīge would you appoynt me to preache before a Kynge?

Woulde you haue me for to preache nothynge as concerninge a Kynge in the Kynges sermō?

haue

Haue you any commissyon to a poynt me what I shal preache. Besydes thys I asked hym dyuers othere questyons, and he would make no answer to none of them all. He had nothynge to saye. Then I turned me to the kynge, and submitted my selfe to hys grace and sayd. I neuer thought my selfe worthy, nor I neuer sued to be a preacher before your grace, but I was called to it, and woulde be wylling yf you mislyke me, to geue place to my betters. For I graūt ther be a gret meany more worthi of the rome then I am. And if be so youre graces pleasure to allowe theym for preachers, I could be content to bere theyr bokes after them. But if youre grace allowe me for a preacher,

I

I would desyer your grace to geue me leue to discharge my cõcience. Geue me leue to frame my doctrine accordenge to mine audyence. I had byn a verie dolte to haue preached so at the borders of your realme as I preche before your grace. And I thanke allmyghty God, which hath all wayes byn my remedy, that mi sayenges were well accepted of the kynge, forlyke a gracyous Lord he turned it into a nother communicatyon. It is euen as the scripture sayeth. Cor regis in manu domini. the Lord dyrected the kynges harte. Certayne of my frendes came to me with tears in their eies, and tolde me, they loked I shoulde haue byn in the tower the same nyght. Thus haue I euer more byn burde-

ned

ned wyth the worde of sedi-
on. I haue offended God gre-
uously, traunsgressynge hys
lawe, and but for hys remedye
& hys mercy, I would not loke
to be saued. As for sedition, for
ought that I knowe, me thin-
kes, I shoulde not nede Christ,
if I myght so saye. But if I be
cleare in anye thynge, I am
cleare in thys. So farre as I
knowe myne owne herte, ther
is no man further from sedici-
on then I, the whiche I haue
declared in all my doynges, &
yet it hath ben euer laied to me
An other tyme, when I gaue
ouer myne office, I shold haue
receyued a certayne duty that
they cal a Pentecostal, it came
to the some of fyftye and fyue
pound, I sent my commissary
to

to gather it, but he coulde not be suffered. For it was sayed a sedition shoulde ryse vpon it. Thus they burdened me euer wyth sedition. So thys gentilman commeth vp nowe wyth sedition. And wote ye what? I chaunced in my laste Sermon to speake a merye word of the new shyling, to refresh my auditory, how I was lyke to put away my new shyllinge for an old grote. I was herein noted to speake seditiously. Yet I cōforte my selfe in one thynge, that I am not alone, and that I haue a felowe. For it is, *Consolatio miserorum*. It is the comfort of the wretched to haue company Whē I was in trouble, it was obiected & layed vnto me, ỳ I was singuler, that no manne thought

thought as I thought, that I loued a singularyte in all that I dyd, and that I toke a waye contrary to the kynge, and the whole parliament, and that I was trauayled wyth thē that had better wyttes then I, that I was contrary to them all ma rye syr thys was a sore thunder bolte. I thought it an yrksome thynge to be alone, and to haue no fellowe. I thoughte it was possyble it myght not be true that they told me. In the .vii. of Jhon the Prestes sēt out certayne of the Jewes to bryng Chryst vnto them vyolentlye. When they came into the tēple, and harde hym preache, they were so moued with hys preachynge that they returned home agayne, and sayed to them tha

sente

sente them. *Nunquam sic locutus est Homo ut hic homo.* There was neuer man spake lyke this man. The answered the Pharyses. *Num et uos seducti estis.* What ye blaim lycke fooles, Ye hoddy peeckes, Ye doddy poules, ye huddes, do ye beleue hym? are you seduced also? *Numquis ex principibus credidit in eum* Dyd ye see any great man, or anye great officer take hys part? doo ye see anye boddye followe hym but beggerly fyshers, and suche as haue nothyng to take to? *Num quis ex phariseis?* Do ye se anye holy man? any godly man? anye perfecte man? any lerned man take his parte? *Turba quæ ignorat legem execrabilis.* Thus laye peple is accursed, it is they that know not the lawe, that takes his parte, and none elles.

Lo here the Phariseis hadde nothynge to choke the people with al, but ignorance. They dyd as our bychoppes of Englande, who bpbrayded the people alwayes with ignorance, where they were the cause of it them selues.

Ther were sayth saynt John *multi ex principibus, qui crediderunt in eum.* Many of the chyefe men beleued in hym, and that was contrarye to the Phariseis sayenge. Oh then bylyke they beleyed hym, he was not alone.

So thoughte I, there be more of myne opinion then I, I thought I was not alone. I haue nowe gotten one felowe more, a companion of sedition, and wot ye who is my felow? E sai the Prophete, I spake but

of

of a lytle preaty chillynge. But he speaketh to Hierusalem after an other sorte, and was so bold to meddle wt their coine. Thou proude, thou couetouse, thou hautye cytye of Hierusalem. *Argentum tuum uersum est in scoriam,* Thy syluer is turned into what? into testions? *Scoriam,* into drosse. Ah seditiouse wreche, what hadde he to do wyth the mynte? Why shoulde not he haue lefte that matter to some maister of policy to reproue?

Thy Syluer is drosse, it is not fine, it is counterfaite, thy syluer is turned, thou haddest good siluer. What perteined it to Esai? Mary he espied a pece of diuinity in ỹ policy, he threatneth thē gods vengeaunce for it. Be wēt to ỹ rote of the matter, why ỹe was couetousnes.

He espyed .ii. poyntes in it, that eyther it came of couetousnes, which it became him to reproue or els that it tended to the hurt of the poore people, for the naughtynes of the syluer was the occasyon of darth of all thynges in the Realme. He impynges it to them as a greate cryme. He may be called a mayster of sedition in dede. Was not thys a sedycyouse harlot to tell them this to theyr berdes: to theyr face? Thys sedycyouse man goeth alsofurthe, sayenge. *Vinum tuum mixtū est aqua.* Thy wyne is myngled w water. Here he medeleth wyth vintoners, be lyke theyre were bruers in those dayes, as they be nowe.

It had byn good for our mystall pyllers to haue dwelled in that con-

contrye, for they myght haue ben suer to haue had theyr wyne well mingeled with water. I remembre howe scroupulouse I was in my tyme of blyndnes and ignorancye, when I should saye masse, I haue put in water twyse or thryse for faylinge, in so myche when I haue byn at my Memento. I haue had a grudg in my conscyence, kerynge that I hadde not putte in Water Inoughe.

And that which is here spokē of wine, he meaneth it of al artes in the cyty, of al kynds of faculties, for they haue al theirmedles & mingeliges. That he speaketh of one thyng, he meaneth generallye of all. I muste tell you moze newes yet.

I heare saye, there is a cer-

tayne cōninge come vpon myx-
ynge of wares.
How say you were it not a won-
der to here that clothe makers
should become potycaries.

Yea and as I heare saye,
in suche a place where as they
haue professed the gospell, and
the word of God most earnestly
of a longe tyme. Se how busie
the Deuell is to slaunder the
word of god: Thus the poze go-
spel goeth to wrake. Yf hys clo
the be xviii. yerdes long, he wil
sette hym on a racke, & streach
hym out with ropes, and racke
hym tyll the senewes shrinke a
gayne, whyles he hath brought
him to xxvii. yardes. Whē they
haue brought him to that per-
fection, they haue a prety feate

to

to thynk him agayne. He makes me a pouder forsit, and playes the potycary, they call it flocke pouder they do so incorporate it to ỹ cloth ỹ it is wōderful to cōsider, truly a goodly inuentiō. Oh that so goodly wittes shold be so yl applyed, they maye well deceiue the people but they can not deceyue God. They were wont to make beddes of flockes and it was a good bedd to, now they haue turned theyr flockes into a pouder to playe the false theaues withit. O wicked deuil what can he inuent to blaspheme Goddes worde? These myrturs come of couetousnes. Theie are playne theft. Woo worthe that these flockes should so sclāder the word of god.

As he sayd to the Jewes, thy wyne is myngeled with water, so myghte he haue sayed to vs of thys Lande. Thy clothe is myngeled wyth flockepouder. He goeth yet on. Thys sedicious man reproueth this honorable cytye, and sayd. *pricipes tui infideles.* Thou land of Hierusalem, thy magistrats, thy Judges are vnfaythfull, they kepe no touche, they wyll talke of many gaye thynges, they wyl pretende thys & that, but they kepe no promise. Thei be worse then vnfayethful, he was not afrayed to call the officers vnfaythful. *Et socii furum.* Felowes of theues, for theues and theues felowes, be al of one sort. They were wonte to saye. Alle my felowe if I be a thyefe. He cal-

leth

leth pryncēs theues. Why, are pryncēs theaues? What a seditiouse harlot was this? was he worthy to lyue in a cōmune weale that would call pryncēs on that wise, felows of theues? Had they a standynge at shoters hyll, or Stangat hole to take a purse? Whye, dyd they stande by the hygh waye syde? Dyd they robbe? or breake open anī mās house or doze. No, no. That is a grosse kynde of theauynge. They were pryncēs, they had a pryncely kynd of theauinge. *Omnes diligunt munera.* They allowe bybes. Bybery is a pryncely kind of theauing. They wyl be waged by ỹ riche eyther to geue sētence against the poze, or to putte of the poze mans causes. Thys is the no-

ble

ble thefte of prynces, of magy-
strates. Theiare bybetakers.
Nowe a dayes they call theym
gentle rewardes, let thē leue
theire colouringe, and call thē
by theyr christian name. Bry-
bers. Omnes diligunt munera. All, all,
all the prynces, all the iudges
all the prestes, all rulers arre
brybers. What, were all the
magistrates in Jerusalem, all
brybetakers? none good? No
doubte there were some good.
Thys word Omnes, signifieth the
moofte parte, and so there be
some good I doubte not of it
in Englande. But yet we be
far worsse thē those stykenecked
Jewes. For we read of none of
thē ỳ winsed, or kicked against
Esaies preachinge, or said ỳ he
was a seditiouse felowe. It be-

honeth the Wagestrate to be in credite, and therefore it mi-ghtseme ỹ Esai was to blame tospeake openly agaynste the magystrates.

Yt is verye sure that they that be good will beare, & not spurne at the preachers, they that be fautye they muste a-mende, and neyther spurne nor wynce, nor whine. He that findeth hym selfe touched or galled, he declareth hym selfe not to be vpright.

Wo worthe these giftes, they subuert iustyce euerye where. *Sequntur retribuciones.* Some what was geuē to thē before & they must nedes gyue somewhat a-gain, for gyfte gaue was a good felowe, this gyfte gaue led thē clen frō iustice. They folow gif-

tes.

A good felowe on a time bad an other of hys frends to a breake faste, and sayed: Yf you wyll come you shall be welcome, but I tell you afore hande, you shall haue but slender fare, one dish and that is all. what is that sayde he? A puddynge, and nothynge els. Mary sayde he, you can not please me better, of all metes, that is for myne owne toth you may draw me round about the towne with a puddyng. These brybinge magistrates, & iudges folow gyftes faster, the the fellowe woulde followe the puddynge.

I am contente to beare the title of sedition w Elai. Thankes be to God, I am not alone I am in no singularitie. Thys same man that layed sedition

this to my charge, was asked an other tyme, whether he were at the sermon at Paules crosse, he answered ye he was there, and beynge asked what newes there. Marye quod he, wonderfull newes, wee were ther cleane absolued, my mule and all hadde full absolution, ye may se by thys, that he was such a one that rode on a mule and that he was a gentylmā. In dede thys Mule was wyser then he, for I dare say, the Mule neuer sclaundered the preacher. Oh what an vnhappy chaunce had thys Mule to carye such an Asse vppon hys backe. I was there at the sermon my selfe, in the end of his sermon he gaue a generall absolution, and as farre as I re-

member these, or suche other lyke were hys wordes, but at the leaste I am sure, thys was hys meanynge. As manye as do knowledge your selfes to be synners, and confesse the same and standes not in defēce of it, and hertely abhorreth it, and wyl beleue in ỹ death of Christ, and be conformable therunto, Ego absoluo Vos, quod he. Now saith thys gētylman, hys mule was absolued. The preacher absolued but such as were sory and dyd repente. Wilyke then she dyd repente hyr stumblynge, hys Asse was wyser then he a greate deale. I speake not of worldely wysedome, for therin he is to wyse, yea, so wyse, that wyse men maruayle howe he came truly by the tenth part

of

f that he hathe. But in wisdo-
ne which consisteth *In rebus dei*, in
rebus salutis: in godlye matters, & p
ertayning to our saluacyō, in
his wisedome he is as blynde
as a bittel, Thei be, *Tanquam equus*
et mulus in quibus non est intellectus. Lyke
horses and Mules, that haue
no vnderstandynge.

If it were true that the mule
repented hyr of hyr stumblyng
I thynke shee was better ab-
solued then he. I pray god stop
his mouthe, or els to open it to
speake better, and more to hys
glory. An other man quickned
with a word I spoke (as he sai-
ed opprobriously agaynste the
nobility that they r childrē dyd
not set for the Gods worde, but
were vnpreachynge prelates)
was offended wyth me.

I

I did not meane so, but that some noble mens chyldren had set forth Goddes worde, howbeit the poore mens sonnes haue done it alwayes for the moste parte. Johannes Alasco was here a great learned man, and as they say, a noble man in his contry, and is gone his way agayne, if it be for lacke of intertaynement, the more pytye. I woulde wyshe suche men as he to be in the realme, for the realme shoulde prospere in receyuynge of them. *Qui uos recipit, me recipit.* Who receyueth them, receyueth Christe, and it shoulde be for the kinges honour to receyue them and kepe them. I heard saye Maister Melancton that greate clarke shoulde come hyther. I woulde wyshe hym

hym and such as he is, to haue cc. pond a yere. The kyng shold neuer want it in hys coffers at the yeres ende. Ther is yet among vs .ii. great lerned men, Petrus martyr, and Barnardine, which haue a. C. markes a pece. I woulde the kynge wold bestowe a thousād pound on that sorte. Now I wyl to my place agayn. In the later end of my sermō I exhorte diudges to hear the small as wel as the greate. *iuste quod iustum est iudicate.* You must not onely do iustice, but do it iustlye, you must obserue all the circumstances. You must gene iustice, and minister iuste iudgement in time. For the delayinge of matters of the poore folke is as synfull before the face of god as wrōge

iudgement. I reherſed here a parable of a wycked Iudge, whiche for importunites ſake herde the poore womās cauſe, &.cetera. Here is a comfortable place for all you that crye oute and are oppreſſed, for you haue not a wycked iudge, but a mercyfull iudge to call vnto. I am not ſo full of folyſhe pytye but I can conſyder well ynoughe that ſome of you complayne without a cauſe. They wepe, they wayle, they mone I am ſure ſome not wyth out a cauſe. I dyd not here reproue all iudges, and finde faute with all. I thinke we haue ſome aspaiful magiſtrates, as euer was in Englande, but I wyll not ſwe are they be all ſo, and thei that be not of the beſt, muſt be con-

content to be taught, & not disdayne to be reprehended.

Dauid sayeth. *Erudimini qui iudicatis terram.* I refer it to yowr conscience. *Vos qui iudicatis terram*, Ye that be iudges on the earth, whether ye haue heard poore mens causes with expedycyon or no, yf ye haue not, thē *erudimini*, be cōtent to be touched, to be tolde. You wydowes, you orphans, you poore people here is a comfortable place for yow. Though thees Iudges of the world wyll not heare you, ther is one wil be cōtente with your importunyte, he wyll remedye you, if you come after a ryght sorte vnto him.

Ye say. The Iudg doth blame you for youre importunytye, it

is yckesome vnto hym. He en tered into thys parable to tech you to be importune in your pe ticyon. Non defatigari not to be we ry e. Here he techeth you, how to come to god in aduersytie, & by what meanes, which is by prayer. I do not speake of the meryte of Chryst. For he sayth. Ego sum uia. I am the waye, Qui credit in me habet uitam eternam Who so beleueth in me hath euerlastirg lyfe. But when we are come to Chryst, what is our waye to remedy aduersytie in anguyshe, in tribulations? in your necessites? in your iniuries? The waye is prayer.

We are taught by the commaundement of God. inuoca me in die tribulationis et ego eripiam te. Thou wyddowe, thou orphane, thou fa-

fatherles chyld, I speke to the
thy hast no frendes to helpe the,
call vppon me in the day of thy
trybulation, call vpon me, ego
eripiam te.

I wyll plucke the awaye I
wyll deliuer the, I wyll take
the awaye, I wyll releue the,
thou shalt haue thy hertes de-
syer.

Here is the promyse, here
is the comfort. *Glorificabis me.* Thāke
me, accepte me for the aucthor
of it, and thanke not thys cre-
ature or that for it.

Here is the Iudge of al iud-
ges, come vnto hym, and he
wyll heare you. For he sayeth.
Quicquid petieritis patrē in nomine meo. et c.
What so euer ye aske in my
name, shall be geuen you tho-
roughe my merytes. You my-

rable people that are wronged in the world, aske of my father in your distresses, but put me a fore, loke you come not wyth braggs of your owne merites but come in my name, and by my merite.

He hath not the propertie of this stout Judge, he wil beare your importunatenes, he wyll not be angrye at your cryinge & callynge. The prophet saith. *Speruerunt in te patres nostri, et exaudiuisti illos.* Thou God, thou god, our fathers did crye vpon the, and thou heardest them. Arte thou not our God as wel as theyrs.

There is nothynge more pleasaunte to God, then for to putte him in remembraunce of hys goodnes shewed vnto our forefathers. It is a pleasaunt

& thynge

thynge to tell God of the benefytes that he hath done before oure tyme.

Go to Moyses, who hadde the guydynge of Goddes people, se howe he vsed prayer, as an instrumente to be delyuered out of aduersitye, when he hadde greate roughe mountaynes on euerye syde of hym, and before him the redde sea, Pharaos hoste behynde hym, peril of death rosid about him. What did he? dispaired he? no Whither went he. He repaired to god w this praier, & said nothing. Yet w a great ardency of spirit perced gods eares. Now helpe or neuer good Lord no helpe but in thi hād quod he Though he neuer moued hys lyppes yet the scripture sayeth

he cryed out, & the Lord heard hym, and sayed. *Quid clamas ad me.* Why cryest thou out so loude? the people hearde hym say nothynge, and yet God saied. Whi criest thou out? Straight wayes he stroke the water with hys rodde, and it deuided, and stode vp lyke two walles on eyther syde, betwene the which Goddes people passed, and the persecutours drowned. Josue was in angwyshe, and like distres at Jericho: that true captayne, that fayethful Judge, no folower of retributions, no bybe taker, he was no money manne, who made his petecion to almyghty God to shewe him the cause of hys wrath toward hym, when his army was plaged after the takynge of Jericho.

cho. So he obtayned hys prayer, and learned, that for one mans faulte all the reste were punished. For Achans couetuousnes many a thousãde were in agonye, and feare of death, who hid his monie, as he thought from God. But God sawe it well inough, and brought it to lyght.

Thys Achan was a bywalker. Wel, it came to passe, whẽ Iosua knewe it, straightwaies he purged the army, and toke awaye, *malum de israell*, that is wickednes frõ the people. For Iosua called him before ỹ people, and sayed, *Da gloriam deo*. Gyue prayse to God, tel trouth mã, and forthwyth he told it. And then he & all hys house suffered deathe.

A

A goodly ensample for al magistrates to folowe. Here was the execution of a true Judge he was no gyfte taker, he was no wynker, he was no bywalker. Also when the Assirias w̄ an innumerable power of men in Josophats tyme ouerflowed ỹ lande of Israell. Josaphate that good king goeth me straight to God, & made his prayer *Non est in nostra fortitudine* sayed he, *huic populo resistere*. It is not oure strengthe O Lorde to resyste this people, & after hys prayer God deliuered hym, and at the same tyme. x. M. were destroyed. So ye miserable people, you muste go to God in youre anguyshes, and make youre prayer to hym.

Arme your selues with prayer in your aduersities. Many ye begyn

begyn to praye, and sodaynlye caste awaye prayer, the Deuil putteth suche phantasies in theyr heades, as though God could not entend them, or had somewhat els to do.

But you must be importune and not wery, nor caste awaye prayer. Naye you muste cast awaye synne. God wyll heare your prayer, albeit you be sinners. I sēde you a Iudge that wyll be glad to heare you. You ẏ are oppressed I speake to you Christe in this Parable doeth paynte the good wyll of God to you, O miserable people. He ẏ is not receyued, let him not dispayre nor thynke ẏ God hathe forsakē him. For god tarieth tyl he seeth a time, & better can do all thinges for vs, then we our selues can wyshe.

There

There was a wycked Judge &c. What meaneth it ỹ God borroweth hys parable rather of a wycked Judge, then of a good? Bylyke good Judges were rare at that tyme, and trowe ye the deuyll hath bene a slepe euer sence? no, no. He is as busy as euer he was. The commune maner of a wycked Judge is, neyther to fe are god nor man. He considereth what a mā he is, & therfore he careth not for mā bycause of his pryd.

He loketh hye ouer the pore, he wyll be hadde in admiration, in adoration, he semeth to be in a protection. Wel, shal he scape? Ho, ho, *Est deus in celo.* There is a God in heauen, he accepteth no persons, he wyll punyshe them.

There

Ther was a poore womā came to this iudge, and sayed. *Vindica me de aduersario* Se that myne aduersary doo me no wronge, he would not heare her but droue her of. She had no money to wage eyther hym, eyther thē that were abought hym. Did this woman well to be auēged of her aduersarye? maye chrystyan people seke vengeaunce? The Lorde sayeth. *mihi uindictam. et ego retribuam.* When ye reuenge ye take myne office vpon you. Thys is to be vnderstande of pruate vengeaūce. It is lawful for Gods flocke to vse meanes to put awaye wronges, to resorte to Iudges, to requyre to haue sētence geuē of right. Saynte Paule sente to Lisias the trybune to haue thys ordi-

narye

nary, remedy, and Chriſte alſo ſaid. *Si male locutus ſum etc* If I haue ſpoken euyll rebuke me: Chriſt here anſwered for hym ſelfe. Note here my Lordes and maſters what caſe poore wydowes and orphanes be in.

I wyll tell you my Lordes Iudges, yf ye conſider thys matter wel, ye ſhoulde be more afrayed of the poore wyddowe, then of a noble man wyth all the frēdes and power that he can make. But nowe a dayes the Iudges be afraied to hear a poore man agaynſt the ryche, in ſo muche they wyll eyther pronounce agaynſte hym, or ſo driue of the poore mans ſute, that he ſhall not be able to go thorowe wyth it. The greateſt man in a realme cā not ſo hurt

a Iudge

a Iudge as the poꝛe wyddow, ſuche a ſhꝛewde turne ſhe can do hym. And wᵭ what armure I pꝛay you.

She can bꝛynge the Iudges ſkyne ouer hys eares, and neuer laye handes vpon hym. And how is that. *Lachrime miſerorum deſcendunt ad maxillas*, the teares of the poꝛe fall downe vppon theyꝛ cheekes, *et aſcendunt ad celum*, and go vp to heauen, & cry foꝛ vẽgeaũce before God the Iudge of wyddowes, the father of widowes & oꝛphans. Poꝛe people be oppꝛeſſed euen bi lawes. *Ve illis qui condunt leges iniquas.* Woo woꝛth to thẽ that make euill lawes

If woo be to thẽ ẏ make lawes agaynſt the poꝛe, what ſhal be to them ẏ hinder & marre good lawes? *Quid facietis in die Vltionis*,

What

What wyll ye do in the daye of
vengeaunce, when God wyll
vysyt you? He sayeth, he wyll
heare the teares of poore wom̃
when he goeth on visitation.
For theym sakes he wyll hurte
the Judge, be he neuer so high
deus transfert regna. He wyl for wyd-
dowes sakes chaung realmes
bryngе theym into subiection,
plucke the Judges skyne ouer
theyr heades.

Cambises was a great Em-
peroure, suche an other as our
maister is, he had many Lorde
deputies, Lord presidẽces, and
leuetenaunts vnder hym. It
is a greate whyle a go sythe I
read the hystory. It chaunced
he hadde vnder hym in one of
hys dominions a bryber, a gift
taker, a gratifier of rych men,

he

he folowed gyftes, as he that folowed the puddynge, a hand maker in hys office, to make hys sonne a great man, as the olde sayinge is. Happye is the chylde, whose father goeth to the deuyl.

The crye of the poze wydow came to the Emperours eare, and caused hym to slaye the Judge quycke, and layed hys skyne in hys chayze of Judgemente, that all Judges, that shoulde gyue Judgment afterward, shoulde sytte in the same skyne.

Surely it was a goodly signe a goodly monument, the signe of the Judges skyne, I praye God we maye once se the signe of the skyne in Englande. Ye wyll saye peraduenture that

this is cruellye & vncharitably spoken, no, no, I do it charitably for a loue I bere to my contreye. God sayeth. Ego visitabo. I wil visyte. God hath two visitations. The fyrst is when he reueleth his word by preachers & where the first is accepted, the seconde commeth not. The secōde visitacyon is vengeance. He went a visitatyon, when he brought the iudges skyne ouer hys eares. If hys worde be dispised he commeth wyth hys seconde visitation w vengeaunce.

Noe preached Gods worde an. C. yeares, and was laught to sckorne, & called an olde dotynge fole. Bycause they wold not accepte thys fyrste visitation, God visited the second time

he

he poured downe shewers of rayne tyll all the worlde was drowned.

Loth was a visitour of Sodome, & Gomorre, but bicause they regarded not hys preachynge, God visited theim the seconde time, and brente them all vp wyth brymstone saluyng Loth. Moyses came fyrst a visitation into Egypte w Godes word, and bycause they would not heare him, God visited thē agayne, and drowned theym in the redde sea. God lykewyse with his first visitatiō visited ȳ Israelites bi his prophets, but bicause they woulde not heare his Prophetes, he visited them the second tyme, and dispersed them in Assiria and Babilon.

John Baptiste lykewyse and

oure Saioure Chriſte viſited theim afterwarde declarynge to them Godde s wyll, and bycauſe they deſpyſed theſe viſitours, he deſtroyed Hieruſalē by Titus and Veſpaſianus. Germany was viſited. xx. yeares wyth Gods woꝛd, but they dyd not earneſtlye embꝛace it, and in lyke folowe it, but made a myngle mangle and a hogepotch of it.

I can not tell what, partelye popery, partlye true relygyon myngeled togyther. They ſay in my contrye when they call theyꝛ hogs toẙ ſwine trough. Come to thy myngle mangle, come pyꝛ come pyꝛ. euē ſo they made mingle mangle of it. They coulde clatter and pꝛate of the Goſpell, but when al co-

meth

meth to all, they ioyned popery so with it, that they marde all together, they scratched and scraped all the ryuynges of the churche, and vnder a cólour of relygyon turned it to theyr owne proper gayne and lucre. God seynge that they would not come vnto hys worde, now he visiteth them in the seconde tyme of his visytatiō with hys wrathe. For the takīge awaye of godes worde is a manyfeste token of his wrath. We haue now a fyrst vysitacyon in Englande, let vs beware of the seconde. We haue the myni∫tracyon of hys worde, we are yet well, but the house is not clene swept yet.

God hath sent vs A noble kyng ein thys hys vysytacō,

let vs not prouoke him agaīst vs, let vs be ware, lette vs not displease him, let vs not be vnthankeful, and vnkynde, lette vs beware of bywalkinge and contemnynge of Gods worde, let vs praye diligentely for our kynge, let vs receyue wyth all obedience and prayer the word of God. I worde or two more & I commit you to God.

I wyll monyshe you of a thing I heare saye ye walke inordinately, ye talke vnsemelye other wayes then it becommeth christian subiectes.

Ye take vpon you to Judge the Judgementes of Judges. I wyll not make the kynge a Pope, for he wyll haue al thinges that he doeth, taken for an article of our fayth.

I

I wyll not saye but that the kynge, and hys councell maye erre, the Parliamente house boeth hyghe and lowe maye erre. I praye daylye that they maye not erre.

It becommeth vs whatsoeuer they decree to stande vnto it and receyue it obedientelye asfarre forthe as it is not manifeste wycked, and direclye agaynste the worde of God, it pertayneth vnto vs to thynke the beste, thoughe we can not render a cause for the doynge of euerye thynge.

For *Charitas omnia credit, omnia sperat* Charitye doeth beleue & trust all thynges. We ought to expounde to the beste al thynges althoughe wee canne not yelde a reason.

Therefore I exhorte you good people pronoūce in good parte all the factes & dedes of ỹ magystrates & iudges. Charytie iudgeth the best of al men, and espeſyally of magystrates. S Paule sayeth, *Nolite iudicare ante tẽpus donec dominus aduenerit* Judge not before the tyme of the Lordes cõmynge. *Prauum Cor hominis* mans hert is vnserchable, it is a ragged pece of worke, no mã knoweth hys owne harte, and therfore Dauid prayeth ādsayeth. *Ab occultis meis munda me* Delyuer me from my vnknowne faultes. I am a further offender then I can see. A man shalbe blynded in loue of hym selfe, and not see so much in himselfe as in other men, let vs not therfore iudge iudges. We are comptable to

god

god, and so be they. Let them alone, they haue theyr counte tes to make. Yf we haue charyte in vs we shal do thys. For *charitas operatur.* Charyte. worketh. What worketh it? mary *omnia credere, omnia sperare.* to accepte all thynges in good parte. *nolite iudicare ante tempus.* Judg not before the Lordes commynge. In thys we learne to know Antichrist, which doth eleuate hym selfe in the churche, and iudgeth at his pleasure before the tyme. Hys canonizasyons, & iudging of mẽ before the lordes iugement, by a manyfest tokẽ of Antichrist. How cã he know Sayncte? He knoweth not hys owne harte, & he can not knowe then by myracles, For some myracle workers shall go

to

to ỹ deuil. I wyl tel you what I remẽbred yester night in my bed. A meruaylous tale to perceiue, howe enscrutable a mãs herte is. I was once at Orenforthe, for I had occasyon to come that waye, when I was in my office, they toulde me it was a gayner way, and a fayrer waye, and by that occasion I laye there a nyght. Beyng there I harde of an execution that was done vppõ one that sufferedfor treason It was as (ye know) a dangerous world, for it myght sone cost a mã his lyfe for a wordes speakyng. I cã not tell what the matter was, but the iudge set it so out that the man was cõdemned. The.xij. men came in, and said gyltye, and vpon that, he was iud-

iudged to be hanged, drawen, and quartred. When the rope was about his necke, no man coulde persuade hym that he was in anye faute, and stoode there a great while in the protestation of his innocency. They hanged hym and cutte him down somwhat sone afore he was clene dead, then they drewe hym to the fyer, and he reuyued, and then he comyng to hys remembraunce confessed his fault, & sayd he was gilty. O a wōderful exēple, it may wel be said. *prauū cor hominis et inscrutabile.* A crabbed pece of worcke and vnsercheable. I wyll leaue here, for I thynke you knowe what I meane well ynough.

I shall not neede to applye thys example any further. As I began euer w̄ this sayinge.

Qui-

Quecunque scripta sunt, lyke a truant so I haue a commune place for the ende, if my memorye fayle me. *Beati qui audiunt uerbum dei, et custodiunt illud.* Blessed be they that heare the word of God, & kepe it. It muste be kepte in memory, in lyuynge, and in our conuersation, & if we so dó, we shal come to the blessednes, whyche God prepared for vs thorow hys sonne Jesu Chriſte, to the which he bryng vs all.

Amen.

¶ The fourth Sermon of Mayster Hughe Latimer, whyche he preached before the kynges Maiestye within hys graces Palaice at Westmister the xxix. daye of Marche.



Quecumque scripta sunt, ad nostram doctrinam scripta sunt. All thynges that are wrytten, are written to be our doctrin. The Parable that I toke to begin withall, moost honorable audience, is wrytten in the. xviii. chapter of. S. Luke, and ther is a certayne remnant of it behind yet. The Parable is this. There was a certayne Judge in a cyty, that feared neyther God nor man.

And

And in the same cytye there was a wyddowe that requyred Justyce at his handes, but he woulde not heare hyr, but putte hyr of and delayed the matter.

In processe the Judge seynge hyr importunitye, sayed, thoughe I feare neyther God nor man, yet for the importunitie of the womanne, I wyll heare hyr, leaste she rayle vpō me, and moleste me wyth exclamations, and oute cryes I wyll heare hyr matter, I wyll make an ende of it.

Oure Sauyoure Christ added more vnto thys and sayed. *Audite quid iudex dicat. et cete.* Heare you sayed Christ what the wicked Judge sayed.

And shall not God reuenge hys

hys electe, that crye vpon him daye and nyghte. Althoughe he tarye and differre theym, I saye vnto you he wyll reuenge theym and that shortelye. But when the sonne of manne shall come, shal he fynde fayth in the earth.

That I maye haue grace so to open the remnaunte of thys parable that it may be to the glory of God, and edifiyng of youre soules, I shall desyre you to praye. In the whyche prayer. &c.

I shewed you the laste day, moost honourable Audience, the cause why oure Sauioure Christe, rather vsed the exemple of a wycked Iudge then of a good.

And

And the cause was for that in those dayes ther was great plentye of wycked Judges, so that he myght borrowe an exemple amonge theym well Inoughe. For there was muche scarsitie of good Judges. I did excuse the wyddowe also for cõmynge to the Judge agaynste hyr aduersary, bycause she did it not of malyce, she dyd it not for appetite of vengeaunce.

And I tolde you that it was good and lawefull, for honeste vertuouse folke, for Gods people, to vse the lawes of ỹ realme as an ordinary helpe agaynste they aduersaries, and ought to take them as Gods holy ordinaunces, for the remedies of they iniuryes and wronges, when they are distressed.

So

So that they do it charitablye louyngelye, not of malyce, not vengeably, not couetouslye.
I shoulde haue tolde you here of a certayne secte of heritikes that speake agaynste thys order & doctrine, they will haue no magistrates nor iudges on the earth.
Here I haue to tell you what I hearde of late by the relatiō of a credible person, and worshypful man, of a towne in this realme of England, that hath aboue .v. C. heritykes of thys erronious opinion in it as he sayed. Oh so busye the Deuyll is nowe to hynder the worde comminge oute, and to sclaunder the Gospell. A sure argumente and an euident demonstratiō, that the lyght of Gods

worde is a wrode, and that this is a true doctrine that we are taught now, else he would not roze and stirre a boute as he doeth whan he hath the vpper hande. He wyll kepe hys possession quietly as he did in the popyshe dayes, whan he bare a rule of supremacy in peaceable possessiō. If he reigned now in open religion, in open doctrine as he did than, he woulde not stirre vppe erronyouse opinions, he woulde haue kepte vs wythout contencion, wythout dissencion. There is no suche diuersitie of opinions amonge the Turkes, nor amōg the Jewes. And whi? For ther he raigneth peaceably in the hole religion. Chriſte sayeth. *Com fortis armatus custodierit atriū. et c.* Whan the stron-

strong armid man kepeth his house, those thinges ỹ he hath in possession, are in a quietnes, he doeth enioye them peaceably. *Sed cum fortior eo supreuenerit.* But whā a stronger thā he cōmeth vpon hym, whan the lighte of gods word is ones reueled, thā he is busi, than he rores, thē he fyrkes abrode, and stirreth vp erronious opinions, to slaunder goddes worde. And thys is an argumente that we haue the true doctryne. I beseche God continew vs and kepe vs. The deuill declareth the same, and therfore he rores thus, and goeth a boute to stirre vp these wanton headdes and busye braynes. And wyll you know where thys towne is? I wyll not tell you dyrectlye. I wyll

put you to muse a lyttle. I wyl vtter the matter by a circumloquti̅o. Where is it? Wher the byshop of the dioces is an vnpreachynge prelate. Who is that? If there be but one such in al Engla̅d, it is easi to gesse, And if there were no moe but one, yet it wer to many bi one. And if there be moe, they haue the more to answere for, that they suffer in thys realme an vnpreachynge prelacye vnreformed. I rem̄bre wel what .s. Paule sayeth to a byshop. And though he spake it to Timothe beyng a byshop, yet I may say it nowe to the magistrates, for al is one case, al is one matter. *Non communicabis peccatis alienis.* Thou shalt not be partaker of other mennes faultes. Laye not thy han-

handes rashely vpon anye, be not to hasty in makynge of curates, in receyuyng menne to haue cure of Soules that are not worthye of the office, that eyther canne not or wyl not do theyr dutye. Do it not. Whye? *Quia communicabis peccatis alienis.* Thou shalt be partaker of other mēnes synnes. Nowe me thinke it nedes not to be partaker of other mēs sinnes we shal find ynough of our owne. And what is *Communicare peccatis alienis*? If this be not, to make vnpreachynge prelates, and to suffer them to continue styll in theyr vnpreachynge prelacye?

If the kinge and hys counsell would suffer euyll Iudges of thys realme to take brybes, to defeate Iustyce, and suffer

the great, to ouer go the poze, and shoule loke thzough his fingers and wynke at it shoulde not the kynge be pertaker of their noughtines? And why? Is he not supzeme head of the church? what? is the supzemacye a dignitie and nothynge else? is it not a dignitie wyth a charge? is it not countable? I thynke it wylbe a chargeable dignitie whan accompte shalbe asked of it. Oh what a vauntage hath the deuyll? what entry hath the wolfe whan the shepard tendeth not his flocke and leades theim not to good pasture? Saynt Paule doeth say, *Qui bene presunt presbiteri duplici honore digni sunt.* What is thys *preesse*

It is as muche to saye as to take charge and cure of soules we

we saye *ille presst*, yeis sette ouer the flocke. Ye hathe taken charge vppon him. And what is Bene preesse? Dyscharge the cure. To rule well to fede the flocke w̄ pure foode and good example of lyfe. Well then, *Qui bene presunt duplici honore digni sunt*. They y̆ discharg their cure wel ar worthi double honor. What is thys duble honour? the first is to be reuerensed, to be had in estimacion and reputacion w̄ the people, and to be regarded as good pastours. Another honour is, to haue all things necessarie for their state, ministred vnto theym. Thys is the duble honour that they ought to haue, *Qui presunt bene*, that discharge the cure, if they do it Bene.

Their

There was a merye monke in Cambryge in the Colledge that I was in, and it chaũced a greate companye of vs to be togither, entendynge to make good cheare, and to be merye (as scholers wyll be mery whẽ they are disposed). One of the company brought out thys sẽtẽce. *Nil melius quam letari et facere bene.* There is nothyng better then to be merye and to do well. A vẽgeance of that bene (quod the Monke) I woulde ẏ bene had ben banisshed beyond the sea, and that bene were out, it were well, For I coulde be mery and I could do, but I loue not to do well, ẏ bene marres all to gether. I woulde bene were out quod the mery monk for it inporteth many thinges,

to

to lyue well, to dyscharge the cure. In dede it were better for them yt it were out, And it were as good to be out as to be ordered as it is. It wil be a heuy bene to some of them, when they shal come to theyr compt. But peraduẽture you wil saye What and they preache not at all? Yet *presunt*. Are they not worthye double honoure? is it not an honorable ordre they be in? naye a horrible misorder, it is a horror rather then an honour, and horrible, rather thẽ honourable, if the preacher be naughte, and do not hys duty. And thus go these prelates about to wrestle for honoure that the Deuyl maye take his pleasure in sclaunderynge the realme, and that it may be re-

ported abrod that we brede heresies amonge oure selues. It is to be thought that some of them would haue it so, to bring in popery agayne.

Thys I feare me is theyr entente. And it shal be blowen abrode to oure holye father of Romes eares, and he shal send forthe hys thonderboltes vpō these brutes, and al thys doth come to passe throrow their vnpreachynge prelacye.

Are they not worthy double honor? Naye rather double dishonor, not to be regarded, not to be estemed amonge the people, and to haue no liuynge at theyr hādes? For as good preachers be worthy double honor: so vnpreaching prelates be worthy double dishononre. They

must

muste be at their dublets. But now these .ij. dishonours, what be they? Our sauioure Christe doth shew. *Si sal insacuatus fuerit ad nihil ultra ualet, nisi ut proiiciatur foras.* If the salte be vnsauery it is good for nothynge, but to be caste out and trodē of men. By this salt is vnderstande preachers & such as haue cure of soules. What be they worthye then, wherefore serue they? For nothing els but to be cast out. Make thē quōdās, out w thē, cast thē out of ther office. what shold they do w cure ẏ will not loke to thē? An other dishonor is this. *Vt conculcentur abhominibus.* To be trodē vnder mēs fete, not to be regarded, not to be estemed They be at their dublets styll. S. Paul in his epistle qualifieth a bishop, & saith ẏ he muste

be

he *Aptus ad docendum, adrefellendum apte.*
To teache and to confute one maner of falſe doctrine.
But what ſhall a man do with aptenes, if he do not vſe it? It were as good for vs to be without it. A byſhop came to me the laſte daye, and was angrye w̄ me for a certayne ſermon that I made in thys place. Hys chaplayne had complayned agaynſte me bycauſe I had ſpoken agaynſte vnpreachynge prelates.

Naye quod the byſhoppe, he made ſo indifferent a Sermon the fyrſt daye, that I thought he woulde marre al the ſecond daye. He wyll haue euery man a quondam as he is. As for my quondamſhyp I thanke God that he gaue me the grace to come

vyit by so honest a meanes as
I dyd. I thanke hym for myne
owne quondamshyppe, and as
for them I wyl not haue them
made quondams if they dis-
charge theyr offyce. I woulde
haue them do theyr dutye. I
wold haue no more quondams
as God helpe me. I owe theim
no other malice then this, and
that is none at all.

Thys byshop answered hys
chaplayne, well (sayes he) well
I dyd wysely to daye, for as I
was goynge to hys Sermō, I
remēbred me that I had ney-
ther sayd masse, nor mattens,
And homeward I gate me as
fast as coulde, & I thanke god
I haue sayd both, and let his
vnfruteful sermon alone. Un-
fruitefull sayeth one, an other
saith

sayeth seditious. Wel, vnfruitfull is the best, and whether it be vnfruitfull or no, I can not tell, it lyeth not in me to make it fruitful. And God worke not in your hertes: my preachinge can do you but little good. I am Gods instrument but for a time. It is he that muste gyue the encrease, & yet preachinge is necessarye.

For take away preachynge, take awaye saluatiou. I tolde you of *Scala Celi*, and I made it a preachyng matter, not a massynge matter. Christe the preacher of all preachers, the patrone, and the exemplar that all preachers ought to folow, For it was he by whom the father of heauen said. *hic est Filius meus dilectus, ipsum audite.* Thys is my wel-

welbeloued sonne, heare him: euē he whē he was here on the earth, as wysely, as learnedly as circūspectlias he preached, yet hys sede fell in thre partes so that the fourth part onelye was fruteful, and if he had no better luck that was preacher of all preachers, what shall we loke for? yet was ther no lacke in him, but in ỹ grounde. And so now ther is no falt in the preaching, the lacke is in ỹ people, that haue stony hertes & thorny hertes. I beseech God to amēd thē. And as for these folke ỹ speake againste me, I neuer loke to haue their good worde as longe as I liue. Yet will I spek of their wickednes, as lōg as I shalbe permitted to speke As long as I liue, I wil be an

enemye to it. No preachers can passe it ouer wythsilence. It is the originall roote of all mischiefe. As for me I owe thē no nother yll wylle, but I praye god amende thē, whenit pleaseth hym. Nowe to the parable What dyd the wicked iudge in the ende of the tale? The loue of god moued him not, the law of god was this, & it is writtē in the first of Deuteromye. *Audite eos*, here them. These two wordes wylbe heuye wordes to wycked iudges another daye. But some of thē peraduenture will saye. I will heere thē, but I will here suche as will geue bybes, and theis that wyll do me good turnes. Nay ye be hedged out of that lyberty. He sayeth. *Ita paruum vt magnum* The smale as

as well as the greate. Ye muste do *iustum*, deale Justelye: minister iustice, and that to all men, and you muste do it *iuste*. In tyme conuenient, without anye delayes, or dryuynge of, wyth expedition.

Wel, I saye, neyther thys lawe, nor the worde and commaundemente of God moued thys wycked Judge, nor the miserye of thys wyddowe, nor the vpryghtenes of hyr cause, nor the wrong which she toke, moued hym, but to auoyde importunitie, and clamoure, and exclamation, he gaue hyr the hearynge, he gaue hyr fynall sentence, and so she had hyr requeste.

Thys place of Judgemente it hath bene euer vnperfecte,

it was neuer sene that all iud-
ges dyd they? dutye, that they
woulde heare the small as wel
as the greate. I wyl not proue
thys by the wytnes of any pri-
uate magistrate, but by the
wyselt kynges sayinge that e-
uer was. *Vidi sub sole* sayeth Sa-
lomon, *in loco iusticie, impietatem, et in*
loco equitatis iniquitatem. I haue sene
vnder the sonne that is to saye
ouerall in, euerye place where
right iudgement shoulde haue
ben wickednes, as who should
say bybes taking, defetyng of
iustice oppressing of the power.
Men sente away wyth weping
teares, wythout anye hearing
of their causes, and in the place
of equitie sayeth he: I haue
sene equitie. No iniquitye. No
iustice, a sore worde for Solo-
mon

mon to pronounce vniuersally, generallye, and if Solomon sayed it, there is a matter in it.

I wene he sayed it not onely for hys owne tyme, but he sawe it boeth in those that were before hym and also in those that were to come after hym. Nowe coms Esaye and he affirmeth the same speakeynge of the iudgementes done in hys tyme in the common place as it might be Westmyster hall, the gylde hall, the iudges hall, the pretoryz house.

Call it what you wyll. In the open place. For iudges at that tyme accordynge to the maner, sat in the gates of the citie in the hie waye.

A goodly and a Godly order for to sitte, so that the poore people maye easely come to them. But what sayeth Esay that seditiouse felowe? He sayeth of his contrey this. *Expectaui ut faceret iuditium, et fecit iniquitatem.* I loked y the Iudges shoulde do theyr dutye, and I sawe them worke iniquitye.

Ther was bybes walking, money makynge, makynge of handes quod the Prophete, or rather almyghtye God by the Prophete, suche is theyr parcialitie, affection, and bybes. They be suche money makers inhaunters, and promoters of them selues.

Esay knewe this by the crynge of the people. *Ecce clamor populi.* sayeth he. And thoughe

some

some amonge theim be vnreasonable people (as manye be nowe adayes) yet no doubte of it some cryeth not wythoute a cause. And why? Theyr matters are not hearde, they are fayne to go home with weping teares, that fal down by their chekes, and ascende vp to heauen and crye for vengeaunce. Let Iudges loke about them, for surelye God wyll reuenge hys elect one day.

And surely me thynke, if a Iudge woulde followe but a worldely reason, and waye the matter politykelye, wythoute these ensamples of scripture, he should feare more the hurt ỹ maye be done hym by a poore wyddowe, or a miserable man, then by the greatest Gentyl-

man of them all. God hath pulled the iudges skins ouer their heades, for the poore mans sake yea the poore wydowe may do hym more hurte with her poore pater noster in her mouth, thē any other weapon, and wyth ii or iii wordes shall bringe him downe to the grounde, and destroye hys iolytye, & cause him to lese more in day, thē he gate in seuē yeres, for God wyll reuenge these miserable folkes, that cannot helpe theym selues. He saieth. *Ego in die uisitationis, etc.* In the daye of visitation I wyll reuenge theym. *An non ultiscetur anima mea?* Shal not my soule be reuenged? As who shoulde saye.

I muste neades take theyr parte. *Veniens ueniam et non tardabo.*

Yes

Yes thoughe I tarye, and thoughe I seme to lynger neuer so longe, yet I wyl come at length, and that shortely.

And if God spake thys, he wyll performe hys promyse. He hathe for theyr sakes as I tolde you, pulled the skynne ouer the Judges eares of this. Kynge Dauid trusted some in hys olde age, that dyd hym no very good seruice.

Now if in the people of God there were some folkes that fell to bybynge, then what was there amonge the Heathen?

Absalon Dauyds sonne was a bywalker, and made a disturbaunce amonge the people in hys fathers tyme.

And thoughe he were a wicked man, and a bywalker, yet some there were in that tyme that were good, & walked vpryghtly.

I speake not thys agaynste the Iudges seate. I speake not as though all iudges were naught, and as though I dyd not holde wyth the Iudges, magistrates, and officers, as the Anabaptistes these faulse heritykes do. But I Iudge thē honorable, necessary, and Goddes ordinaunce. I speake it as scripture speaketh to giue a *caueat* and a warnynge to all magistrates, to cause theim to loke to theyr offices, for the deuyll, the greate magistrate, is very busy nowe, he is euer doynge, he neuer ceaseth to go a-

bout

bout to make ther like him self.
The prouerbe is. *simile gaudet simili.*
Lyke wolde haue lyke. If the
the iudge be good and vpright
he will assaye to deceyue hym
eyther by the subtil suggestion
of craftye lawiers or ells by fals
wyttnesse, and subtil vttering
of a wrong matter. He goeth a-
bout as much as he can to cor-
rupte the mē of lawe, to make
them fal to bribery, to lay bur-
dens on poore mennes backes,
& to make thē fal to periurye, &
to bring into the place of iudge
ment all corruption, iniquyte,
& impietie. I haue spoken thus
muche, to occasion all Iudges
& magistrates to loke to theyr
offices. They had nede to loke
about them.
This gere moued saynt Chrisо-
stome

come to speake thys sentence. *miror si aliquis rectorum potest saluari.* I maruayle (sayd thys doctour) if any of these rulers, or great magestrates can be saued.

He spake it not for the impossibilitie of the thinge (God forbyd that all the magestrates and iudges should be condemned) but for the difficultie.

Oh that a man might haue the contemplation of hell, that the deuyll would alowe a man to loke into Hell, to se the state of it, as he shewed al the world when he tempted hym, in the wylderness. *Ostendit illi omnia regna mundi. &c.* He shewed him al the kyngedoms of the worlde, and all theyr Iolitie, and tolde hym that he woulde gyue hym all if he would knele downe & worshyp

thyp hym. He lyed lyke a falſe harlot, he coulde not gyue the he was not able to giue ſo muche as a goſe wynge, for they were none of hys to giue.

The tother that he promiſed them vnto: had more ryght to the then he.

But I ſaye if one were admitted to viewe hell thus, and beholde it thorowlye, and the deuyll would ſaye. On yonder ſyde are puniſhed vnpreaching prelates, I thynke a manne ſhoulde as farre as a hēnyng and ſee nothynge but vnpreachynge Prelates.

He myghte loke as farre as Calyce I warrāt you. And thē if he woulde goe on the other ſyde, and ſhewe wher vnbiding

Iud-

iudges were, I thinck he shuld see so many ỹ there were skant roume for any other. Our lord amend it. Well to our matter. Thys iudge I speake of, sayd, Though I feare neyther god, nor man, &c. And did he thinke as he sayde? Dyd he thynke thus? Is it the manner of wicked iudges to cõfesse, theyr faultes? nay he thought not so. And a man had come to hym, & called hym wycked, he wold forthwyth commaunde him to warde, he woulde haue defended hym selfe stoutely.

It was God that spake in hys conscience. God putteth hym to vtter such thynges as he sawe in hys hert, and were hyd to hym selfe.

And there be lyke thynges

in the

in the scripture, as. *Dixit insipiens in corde suo non est deus.* The vnwyse man sayed in hys herte, there is no God, and yet if he sholde haue bene asked the question, he woulde haue denyed it.

Esai the prophet sayth also. *mendatio protecti sumus.* We are defē-ded wyth lyes. We haue putte our truste in lyes.

And in an other place he saieth. *Ambulabo in prauitate cordis mei.* I wyll walke in the wyckednes of my herte. He vttereth what lyeth in hys herte not knowen to hym selfe, but to God

It was not for nought that Ezechiell described mans hert in hys colours. *Prauum cor hominis et inscrutabile.* The herte of man is naughty, a croked, and a froward pece of worcke.

Let

Let euery man humble hym selfe, and acknoweledge hys faulte: and do as sainte Paule dyd. When the people to whō he had preached, had sayd many thynges in his commendation, yet he durste not iustifye hym selfe, Paule woulde not prayse hym selfe to hys owne iustification, and therfore whē they had spoken these thynges by him, I passe not at al saieth he, what ye saye by me. I wyll not stande to youre reporte, & yet he was not froward, that when he heard the trueth reported of hym, he woulde saye it to be faulse, but he sayed, I wyll neyther stand to your report, thoughyit be good & iuste, neyther yet I wyll saye that it is vntrue. He was Bonus pastor.

A good shepheard, He was one of theym, *Qui bene presunt.* that discharged hys cure, and yet he thought ỹ there mighte be a further thynge in hym selfe, then he saw in hym selfe. And therefore he sayed. The Lorde shall Judge me. I wyl stande onely to the Judgemẽt of the Lord. For loke whome he Judgeth to be good, he is sure he is safe, he is cocke sure. I spake of this gere the last day, & of some I had little thãke for mi labor. I smelled some folkes that were greued wt me for it, because I spake against temerarious iudgmẽt. What hath he to do wt iudgmẽt? say thei. I wẽt about to kepe you frõ arrogant iudgment. Wel I coulde haue sayd more thẽ I did, and I can saye muche more nowe.

For

for why? I knowe more of my Lord admurals death sith that tyme, then I did know before. O say they. The man dyed very boldely, he woulde not haue done so, hadde he not bene in a iuste quarell.

This is no good argument my frendes. A man semeth not to feare death, therfore his cause his good. This is a deceiuable argumēte. He wēt to his death boldely, ergo he standeth in a iuste quarel.

The Anabaptistes that were brente here in diuers townes in England (as I heard of credible menne, I sawe them not my selfe) wente to theyr death, euen *intrepidè*, As ye wyll saye woute anye feare in the worlde, chearfully. Well, let them go.

Ther

There was in the olde doctours tymes an other kynd of poysoned heritikes, that were called Donatistes. And these herityques went to theyr execution as thoughe they should haue gone to some holy recreation or banket, to some bealye cheare, or to a playe, & wyll ye argue then? He goeth to hys death boldely, or chearfullye, Ergo he dyeth in a iuste cause. Nay that Sequel folowethy no more then thys.

A man semes to be a frayed of death, ergo he dyeth euyl, & yet our Sauioure Christ was afraied of death himselfe.

I warne you therefore, and charge you not to iudge theim ỹ be in authoritie, but to praye for them. It becommeth not to

iudge greate magistrates, nor to condempne theyr doynges, vnlesse theyr deades be openly & aparantly wycked. Charitye requireth ỹ same, for charitye iudgeth no man, but well of euery bodye. And thus we may try whether we haue charitye or no, & if we haue not charity, we are not Gods disciples, for they are knowē by that bagge Ye that is his disciple hath the, worcke of charitie in hys brest.

It is a worthy sayinge of a clarke. *Charitas si est, operatur, si non operatur, non est.* If there be charitye it worcketh, *Omnia credere, omnia sperare.* To beleue all thynges, to hope all, the beste of the magistrates, and not to stand to the defending of a wicked matter. I wyll go farre w̄ you now. If

I shoulde haue sayed all that I knewe, youre eares woulde haue ykked, to haue hearde it, and nowe God hath brought more to light. And as touching the kind of his death, whether he be saued or no, I refar ỹ to God only. What God can do, I can tell. I wyl not deny but that he maye in the twynkelynge of an eye, saue a man & turne hys herte. What he dyd I can not tell. And whē a man hath two strokes wyth an axe, who can tell that betwene two strokes he doeth repent. It is very hard to iudge. Wel, I wil not go so nie to worke, but this I wyl say, if they axe me what I thynke of his death, that he dyed very daungerously, ykesomlye, horryblye.

The man beyng in the tower wrote certayne papers whych I saw miselfe. They were two lyttle ones, one to my Ladye Maryes grace, and another to my Lady Elizabeths grace, tendynge to thys ende, that they shoulde conspyre agaynst my Lord protectours grace. Surely so seditiously as could be. Nowe what a kind of death was thys, that when he was ready to laye his head vpō the blocke, he turnes me to the lieutenauntes Seruaunte and sayeth.

Byd my seruaunt spede the thyng that he wottes of. Well the worde was ouer hearde. Hys seruaunte confessed these two Papers, and they were founde a showe of hys. They

were

were sowen betweue the solles of a veluet showe. He made his ynke so craftely, and with such workemãshyp as the lyke hath not benesene.

I was prisoner in the tower miselfe, and I could neuer inuent to make ynke so. It is a wonder to heare of his subtilitie. He made his pen of the aglet of a poynte that he plucked from his hosse, and thus wrought these letters so seditiously e as ye haue hearde, enforsynge manye matters agaynste my Lord protectours grace, and so forth. God had lefte him to him selfe, he hadde cleane forsaken hym. What woulde he haue done if he had liued stylle that went about this gere when he layed his head on the blocke at

the ende of hys lyfe. Charitie (thei say) worcketh but Godly, not after this sorte. Wel, he is gone, he knoweth hys fare by thys, he is eyther in ioye or in payne. Ther is but two states if we be once gone. Ther is no chaunge. Thys is the speache of the scripture. *Vbicunque lignũ ceciderit ibi erit siue in austrũ, siue in aquilonẽ.*

Wher so euer the tre falleth, eyther into the southe, or into the north, there it shall reste. By the fallynge of the tree, is signified the death of man. If he fall into the southe, he shall be saued.

For the Southe is hote, and betokeneth charity or saluation. If he fall in the northe in the colde of infidelitye, he shall be damned. Ther are but

two

two states, the state of saluatiō, and the state of damnatiō. There is no repētaunce after thys lyfe. But if he dye in the state of dampnation, he shall ryse in the same. Yea, though he haue a whole monkerye to synge for hym. He shall haue hys synall sentence when he dyeth.

And that seruaunte of hys, that cōfessed and vttered this gere, was an honest man. He dyd honestly ein it, God put it in hys hert. And as for the tother whether he be saued or no I leaue it to God. But surely, he was a wycked manne, the realme is well ridde of hym. It hath a treasure, that he is gone. He knoweth hys fare by thys.

A terrible exemple surely, and to be noted of euery man. Now before he shoulde dye, I heard say he had commendations to the kynge, and spake manye wordes of hys maiestye. Allis the Kynge, the kynge. Yea *Bona uerba*. These were fayre wordes the kyng, the king. I was trauailed in the tower myselfe wyth the kinges commaundement, and the counsayle, and there was syr Robert Cunstable, the Lord Hussye, the Lorde Darsy, and the Lord Doersy; he was telling me of the faithfull seruyce that he hadde done the kynges magesty that dead is. And I had sene my Soueraigne Lord in the felde (sayd he) and I had sene hys grace come agaynste vs, I woulde haue

haue lyghted from my horse, and taken my swerde by the poynte, and yelded it into hys graces handes. Mary quod I but in the meane seasō ye plaied not the part of a fayethfull subiecte in holdynge wyth the people in a cōmotiō, & a disturbance. It hath bene the cast of al traytours to pretēd nothing agaynste the kynges person, they neuer pretende the matter to the kynge, but to other. Subiectes maye not resiste anye magestrates, nor ought to do nothynge contrarye to the the kynges lawes. And therefore these wordes the king and so forth are of smale effecte. I heard once a tale of a thynge ȳ was done at Oxford. xx. yeres ago, & the like hath bene sence

in

in realme as I was enformed of credyble parsons, & some of them that saw it be a liue yet. There was a prieste that was robbed of a gret some of mony & ther were .ij. of the attached for the same roberye and to be heike were condemned and broughte to the place of execution. The fyrste man, when he was vpō the ladder denied the matter vtterlye, and toke hys death vpōit that he neuer cōsented to the roberi of the prieste nor neuer knew of it. When he was deade, the seconde fellowe comes & makes his protestation & acknowledged the fault, sayinge, that amonge other greuous offēces ẏ he had done he was accessarye to thys robbery and sayeth he, I had my part of it, I crye god mercye, so had

had this fellowe that dyed be-
for me his parte. Nowe who cā
iudge whether felow this died
wel or no: Who cā iudge a mās
herte? The one denyed the
matter, and the tother confe-
sed it, there is no iudgynge of
suche matters. I haue heard
muche wyckednes of this man
and I haue thought oft, Jesu,
what wyll worth, what wylbe
the end of this man? When I
was with the bysshoppe of Che-
chester in wales (I was not so
with him, but my frēdes might
come to me and talke with me)
I was desierous to here of exe-
cutions done (as ther was eue-
ry weke some in one place of the
citie or other) for ther was the
wekes sessions at newe gate,
and fourthnight sessiōs at the
Mershialsye, and so fourthe.

I

I was desirous I say to heare of execution, because I loked that my parte shoulde haue bene in, I loked euery daye to be called to it my selfe. Among al other I heard of a wanton woman, a nawghty lyuer, a whore a vayne bodie that was led from new gate to the place of execution for a certayne roberye that she had committed and she had a wycked communicacion by the waye, here I wil take occasion to moue your grace that suche men as shalbe put to death maye haue learned men to geue them instruction, and exhortacion. For the reuerence of God when they be put to execucion, let theym haue instructours, for manye of them are cast away for lacke

of

of instruction, and dye myserably for lacke of good preaching. Thys woman I saye, as she went by the waye had wanton and folysche talke as thys, that if good fellowes had kept tuch wyth her, she had not bene at thys tyme in that case, and amongeste all other taulke, she sayed, that such owne, and named thys man had her maydenhead fyrste, and hearynge thys of hym at that tyme, I loked euer what woulde be his ende, what woulde be come of hym. He was a man the fordest from the feare of God that euer I knowe. Or hearde of in Englande. Fyrste he was authour of al this womās whordome. For if he had not had her maidenheade, she myght haue

bene

bene maryed, and become an honeste woman, wher as now beynge nought wyth hym, she fell afterwarde by that occasion, to other. And they that were nought wyth hyr, fel to robbery, and she folowed, and that he was author of al thys.

This gere came by Sequels Peraduenture thys may seme to be a lyght matter, but surelye it is a greate matter, and he by vnrepentaunce fel from worse to worse, and from worse, to worste of al, til at the length he was made a spectacle to all the world. I haue heard say, he was of the opinion, that he beleued not the immortalitie of the soule, ỹ he was not right in ỹ matter, and it might wel appeare by the takynge of hys

death

death. But ye wyll say. What ye sclaunder hym, ye breake charitie.

Naye it is charitye that I do. We can haue no better vse of hym nowe, then to warne other to beware by hym.

Christe sayeth, *memores estote uxoris Lothe.* Remẽbre Lothes wife. She was a woman that wold not be contente wyth hyr good state, but wrestled wyth Godes callyng, & she was for that cause turned into a salt stone, & therefore the scripture doeth name hir as an ensãple for vs to take hede by. Ye shal se also in the .ij. Epistle of. S. Peter the second Chapter, how that God Almyghtye spared not a numbre of hys Aungelles, whyche sinned agaynst him to

make

make them examples to vs to beware by. He dyd drowned the whole world in the tyme of Noe and destroyed forsyme the cites of Sodome and Gomorhe, and why? *fecit eos exemplum iis qui impie forent acturi.* He made theim an example to them that shoulde do wyckedlye in tyme to come if God woulde not spare them thynke ye he wyll fauoure vs? Thus may thys mā be an example to vs. Let vs al subiects iudge wel of oure maiestrates, in suche matters and be contente wyth their doinges, and loke not to be of ỹ counsaile. And thus toke I occasiō to speake of him, & to prokytte you thereby, and I beseech you so to take it. He may be a good warnyng to vs, and this is the best vse that

the

we can haue of him nowe.

I wil goon a word or two, in the applicacion of the parable, and then I wyll make an ende To what ende, and to what purpose brought Christe thys parable of the wycked iudge. The ende is, that we shoulde be continually in prayer. Prayer is neuer interrupte but by wickednes. We must therefore walke orderly, vprightly, callinge vpon God in al our troubles, and aduersities, and for this purpose ther is not a more cõfortable lesson in al the scripture, then heare nowe in the lappynge vp of the matter. Therefore I wyll open it vnto you. You miserable people, if there be any heare, you that are oppressed with greate men

and cã get no helpe, I speake for youre comforte, I will open vnto you, whyther ye shall resort, when ye be in any distres. Hys good wyll is redy alwaies at hande, whensoeuer we shal call for it. And therefore he calles vs to hym selfe. We shal not doubte if we come to hym. Marke what he sayth to cause vs beleue that oure prayers shalbe herde. *Et deus non faciet uindictam:* He reasõs after this fashyon, wyl not God, sayeth he, reuenge hys electe: and heare theim: seing the wycked iudge heard the wydowe: He semeth to go plainely to worcke, he willeth vs to praye to God, and to none but to God. We haue a maner of reasonynge in the scholes, and it is called *A minori*

ad

ad maius. Frō the lesse to the more, and that maye be vsed heare. The iudge was a tirant, a wicked mā, God is a patron, a defēder, a father vnto vs. If the iudge then, beynge a tyrante, woulde here the poore wyddowe, muche more God wyll here vs in all distresses. He beynge a father vnto vs, he wyll heare vs soner, then the other beynge no father, hauynge no fatherly affection. Moreouer, God is naturallye mercyful.

The iudge was cruell, and yet he healped the wyddowe, much more then God wil helpe vs at our nede.

He sayeth by the oppressed. *Com ipso sum in tribulacione.* I am with hym in hys trouble. Hys tribulacion is myne.

I am touched wyth hys trouble. If the Iudge then beynge a cruell man heard the wydowe, muche more God wyll healpe vs, being touched with oure affection. Furthermore, thys Iudge gaue the wydowe no commaundemente to come to hym, we haue a commaundemente to resort to God for he sayeth. *Invoca me in die tribulationis*, call vpon me in the daye of thy tribulacion, whiche is as well a commaundemente, as *Non furaberis*. Thou shalt not steale.

He that spake the one, spake the other and whatsoeuer he be that is in trouble, and calleth not vpon God, breaketh hys commaundemente. Take hede therefore. The Iudge dyd not promise the wydowe helpe,

God

God promised vs help, & wyll he not performe it? He wyll, he wil. The Judge (I say) did not promise the wyddowe healpe. God wyll geue vs both hering and helpynge. He hath promised it vs w̄ a dubble othe. *Amen, amen*, sayth he, verily, verely, he doubles it. *Quecumque pecieritis etc.* whatsoeuer ye shal aske in my name, ye shal haue it. And thoughe he put of some sinner for a tyme, and suffer hym to byte on the bridell, to proue hym (for there be many begynners, but fewe continewars in prayer) yet we may not thynche that he hath forgotten vs, & wil not healpe vs. *Veniens veniet, et non tardabit.* When the healpe is moste nedefull, thē he wil come & not to tarye. He knoweth whē it shalbe best

for vs to haue healpe, though he tarye he wyll come at the laste.

I wyll trouble you but halfe a quarter of an houre, in the application of the parable, and so commit you to God.

What should it meane ỹ God would haue vs so diligent and earnestin prayer? Hath he such pleasure in our worckes? Many talke of prayer, and make it a lyplabour thynge. Praying is not bablyng, nor prayingis not monkerye.

It is to miserable folke that are oppressed a confort, solace, and remedy.

But what maketh our prayer to be acceptable to God? It lyeth not in our power. We must haue it by an other meane.

Re-

Remembre what God sayed of hys sonne.

Hic est filius meus dilectus, in quo mihi bene complacui. This is my dear son in whome I delyte. He hathe pleasure in nothynge, but in hym.

Howe cometh it to passe thē, that our prayer pleaseth God. Oure prayer pleaseth God, bicause Christe pleaseth God. When we praye, we come vnto hym, in the confydence of Christes merites, and thus offerynge vp oure prayers, they shal be heard for Christes sake. Yea, Christe wyl offer them vp for vs, that offered vp once his Sacrifyce to God, whych was acceptable, and he that commeth wyth anye other meane thē this, god knoweth him not

Thys is not the millal Sacrifice, the popyshe sacrifice to stand at the aultare, and offer vp Christe agayne. Oute vpon it that euer it was vsed.

I wyll not saye naye, but ye shall fynde in the olde doctours thys worde *Sacrificium*, but there is one generall solution for all the doctours that. S. Augustyne sheweth vs.

The sygne of a thinge hath oftē times the name of ỹ thing that it signifieth. As ỹ supper of the Lord is the Sacrament of an other thinge, it is a commemoratiō of his death which suffered once for vs, & bycause it is a signe of Christes offering vp, therefore it beares ỹ name therof. And thys Sacrifyce a woman can offer as well as a man,

man. Yea, a poore woman in the lefte hath as good authoritie to offer vp thys sacrifyce, as hath the bysshop in hys *pontificalibus*, wyth hys myter on hys heade, hys rynges on hys fingers, and Sandales on hys fete. And whosoeuer commeth alkynge the father remedy in hys necessity for Christes sake, he offereth vp as acceptable a sacrifice as any bysshop can do. And so to make an ende.

Thys muste be done with a constaunte fayeth, and a sure confidence in Christe. Fayeth, fayeth, fayth. We are vndone for lacke of fayeth. Christe nameth fayth here, fayeth is altogyther. When the sonne of man shall come, shall he fynde fayeth on the earthe? Why

spea-

speaketh he so muche of fayth: because itis hearde to fynde a true fayeth. He speaketh not of a politicall fayth, a fayth set vp for a tyme, but a constant, a permanent, a durable faythe, as durable as godes word. He came many tymes. First in the tyme of Noe, whē he preached, but he founde lytle fayth. He came also whē Loth preached, when he destroyed Sodome & Gomorhe.

But he found no fayth, and to be short he shall come at the latter daye, but he shall fynde a lytle fayth. And I wene the daye be not farre of, and when he was here carnallye, dyd he fynde anye faythe? Manye speake of fayth, but fewe ther be that hath it.

Christ

Chryste mourneth the lacke of it. He complayneth that when he came, he founde no fayeth.

Thys faith is a great state, a Ladye, a Duches, a greate womanne, and she hath euer a great company and trayne aboute hyr (as a noble state ought to haue) fyrste she hathe a gentilmā vsher that goth before hir, and where he is not, there is not Lady Fayth.

This Gētilman vsher is called Agnition, knowledge of syn, whē we enter into our hert, & acknowledge our faultes, and stād not about to defēd thē. He is none of these wynkers, he kyckes not when he heares hys fault. Nowe as the Gentilmā where goth before hir, so

she hath a trayne that cometh behynde hyr, and yet though they come behynde, they be all of faythes companye, they are all wyth hyr, as Christe when he counterfaited a state going to Hierusalem, some wente before him, and some after, yet al were of hys cõpany, so all these wayte vpon faieth. She hath a greate trayne after hyr besydes hyr Gentylman vsher, hyr whole household, and those be the workes of our vocation, when euerye man considereth what vocation he is in, what callyng he is in, and doeth the workes of the same, as to be good to his neighbour, to obey God. &c.

Thys is the trayne that followeth Lady Fayeth, as for an exem-

eremple. A fayethfull Iudge hath fyrst an heauy rekenyng of hys faulte, repentynge him selfe of his wyckednes, and thē forsaketh his iniquitie, hys impietie, feareth no man, walkes vpright, and he that doeth not thus, hath not Ladye Fayeth, but rather a boldnes of sinne, and abusinge of Christes passion. Ladye fayeth is neuer woute hyr Gentylman vsshere, nor wythout hyr trayne, shee is no Anckres, she dwelles not alone, shee is neuer a priuate womā, she is neuer alone, and yet many ther be that bost thē selues that they haue fayeth, & that when Christe shall come they shall do well inough. Nay naye, these that be fayethfull shal be so fewe, that Christ shal

sharce

scarce se them. Many ye ther be that runnes sayeth Saynte Paule, but there is but one that receyueth the reward, it shall be wyth the multitude when he shall come, as it was in the tyme of Noe, and as it was in the tyme of Loth.

In the tyme of Noe, they were eatynge and drinkynge, buildynge and plantyng, and sodaynely the water came vpō them, and drowned them.

In the tyme of Lothe also, they were eatynge and drynkynge. &c. And sodaynely the fyre came vpon them, and deuoured them. And now we are eatynge and drinkyng. There was neuer suche buyldynge then, as is now, plantyng, nor maryinge. And thus it shal be

euē

euen when Christe shall come, at the Iudgemente.

Is eatynge and drynkyng, and maryng, reproued in scripture? Is it not? Naie he reproued not al kynd of eatyng and drynkynge, he muste be other wayes vnderstand.

If the scripture be not truly expounded, what is more erroniouse? And though there be complaynynges of some eating or drynkynge in the scripture, yet he speaketh not as though all were nought.

They maye be wel ordered, they are Goddes allowaunce, but to eate and drynke as they dyd in Noes tyme, and as they dyd in Lothes tyme. Thys eatynge and drynkynge, and maryinge is spoken agaynste.

To

To eate and dzincke in the forgetfulnes of godes commaundemēt, voluptuously, in excesse and glotonie, thys kinde of eatyng and dzinkyng is nought, whē it is not done moderatly, soberly, and w all circumspection. And lykewyse to marrye for flesshelye lust, and for ther owne fantasye. Ther was neuer such marriynge in Englande, as is nowe. I here tell of stealynge of wardes to marye theyr children to. This is a straunge kynde of stealynge but it is not the wardes, it is the lādes that they steale. And some there be ỳ knyt vp mariages togither not for any loue or Godlines in the parties, but to get frendshyppe, and make them stronge in the realme, to

encreaſe their poſſeſſiõs and to ioyne lande to lande And other there be that enuegle mens daughters, in the contempt of their fathers, and go aboute to marry them wythout their conſente. Thys marriynge is vngodlye, and many parentes conſtrayne theyr ſonnes and daughters to marrye where they loue not, & ſome are beaten and compulſed. And they that marye thus, marye in a forgetfulnes and obliuiouſnes of godes commaundementes. But as in the tyme of Noe, ſodenlye a clappe fel in theyr boſomes, ſo ſhall it be wyth vs at the latter daye when Chriſte ſhall come. We haue as lyttle conſcience as maye be, and whē he ſhal come, he ſhall lacke

lady ſayeth, well is them that ſhall be of that lyttle flocke, ỳ ſhall be ſet on the ryght hand. et cetera.

I haue troubled you longe partelye beynge oute of my matter, partelye beynge in. But nowe I wil make an end: I began wyth thys text. *Quecũque ſcripta ſunt. etc.* So wyll I ende now for myne own eaſe, as an olde treuaunte wyth thys ſentence. *Beati qui audiunt uerbum dei etc.*

Bleſſed are they that heare the woꝛde of God, and kepeth it. I tolde you in the begynnynge of thys Parable of *Bene. Nil melius quam letari et facere.* If I had ceaſed ther all hadde bene wel, quod the merye Monke, ſo bleſſed are they that heares the woꝛde of God. But what folow-

folowethˀ and kepeit.

Oure blessednes commeth of the keppynge. It hanges all on the ende of the tale, in creditynge and assentynge to the wo3de, and folowinge of it. And thus we shall begyn oure blessednes here, and at the lengthe we shal come to the blessynge that neuer shal haue end, whyche God graunte both you and me.

Amen.

¶ The fifte Sermon of Maister Hughe Latimer, whyche he preached before the kynges Maiestye within hys graces Palace at Westmister the fifte day of Apriel.



Quecunque scripta sunt ad nostram doctrinam, scripta sunt. All thynges that are written they ar writtē to be our doctrine. What doctrine is wrytten for vs in the Parable of ỹ Judge, and the wyddowe, I haue openedit to you, moste honorable audience.

Some thyng as concerning the Judge, I woulde wyshe and pray, that it myghte be a lytle better kepte in memorie, that

that in the seate of Justice, no more iniquitie and vnryghtuousnes, myght raygne.

Better a little wel kept, thē a greate dele forgottē. I wold the Judges woulde take forth theyr lesson, that there myght be no more iniquitye vsed, nor brybetakynge, for if there shal be brybbynge, they knowe the perill of it, they knowe what shall folowe. I would also they should take an exemple of this Judge that dyd saye, not that that he thought hym selfe: but our sauiour Christ puttes him to saye ỹ thinge, ỹ was hid vnto hym selfe. Wherfore I wold ye should kepe in memory, how vnsearcheable a mās hert is.

I woulde ye shoulde remembre the fall of the Angels, and

beware thereby, the fall of the olde worlde, and beware therby, the fall of Sodome and Gomorhe, and beware thereby, the fal of Lothes wyfe, and beware thereby, the fall of the the manne that suffred of late, and beware thereby.

I would not that miserable folke shold forget the argumēt of the wicked Judge, to induce them to prayer, whiche argument is this. If the Judge beynge a tyrante, a cruel man, a wicked man, which did not call hir to him, made hir no promise nor in hearing nor helpinge of hir cause, yet in the ende of the matter for the importunityes sake did helpe hir, muche more almighti god which is a father who beareth a fatherli affecti-

on,

on, as the father doeth to the chyld, and is naturally merciful, and calleth vs to him with hys promise that he wyl heare them that call vpon hym, that be in distres and burdened w̄ aduersitie. Remēbre this. You knowe where to haue your remedy. You by your prayer can worcke greate efficacye. And your prayer wyth teares is an instrumēt of great efficacy. It canne bryng manye thynges to pas. But what thīg is that, that maketh our prayer acceptable to god? is it our babling? No, no. It is not our babblyng nor oure long prayer. There is an other thing then it.

The dygnitie and worthines of our words, is of no such vertue. For whosoeuer reloyceth

vnto God, not in the confidēce of hys own merites, but in the sure truste of the deseruyng of oure Sauiour Jesus Christe, and in hys passion.

Whosoeuer doeth inuocate the father of heauen, in the truste of Christes merites, whiche offerynge is the moste comfortable and acceptable offerynge to the father. Whosoeuer I saye offereth vp Christe, whyche is a perfecte offeringe, he can not be denied the thing he desiereth, so that it be expedient for hym to haue it. It is not the babling of our lyppes, nor dignity of our wordes, but the prayer of the hert is the offering that pleaseth thorowe ỹ only meanes of hys sonne. For our prayer profiteth vs bicause we

we offer Christe to hys father.

Whosoeuer resorteth to God without Christ, he resorteth in vaine. Our praier pleaseth, bicause of Jesu Christ, whom we offer. So that it is faith, faith, fayeth is the matter. It is no prayer that is wythout fayth, it is but a lippe labouring, and monkery wythout fayeth. It is but a lyttle babblynge.

I spake also of lacke of faith, and vpon that also I saied, the ende of the worlde is neare at hand. For ther is lacke of faith nowe. Also the defectiō is come & swaruynge from the faieth. Antichriste the man of synne, & sonne of iniquitie is reueiled, the later daye is at hand. Let vs not thynke hys commynge is farre of. But whē so euer he com-

cometh he shall fynd iniquitye
inough, let hī come whē he wil
What is nowe behynd? we be
eatynge and drynckynge as
they were in Noes tyme and
Mariyng I thyncke as wyc-
kedly as euer was. We be buyl
dyng, purchasynge, plantyng
in the contempte of goddes
worde. He maye come shortlye
when he wyll for there is so
much mischiefe and swaruing
from the fayeth rayning now
in oure dayes as euer was in
anye age. It is a good war-
nynge to vs all to make redye
agaynste hys commyng. Thys
litle rehersall I haue made
of the thynges I spake in my
last sermon. I wyll nowe for
thys daye retourne to my que-
stiō and dissolue it whether god
des people mai be gouerned by
a

a gouernoure that beres the name of a kynge or no. The Jewes hadde a lawe that when they shoulde haue a kyng they shoulde haue hym accordynge to the election of god, he would not leaue the electiō of a kynge to theyr owne braynes. There be sum busy braynes, wanton wyttes that say the name of a kīg is an odiouse name & wrieth this texte of the scripture wher God semeth to be angrye & displease wt ỹ Jsraelites for asking a king exposīding very ytil and odiousli as who wold say a king were an odiouse thing. I comming riding in my way & callig to remēbrace wherfore I was sēt ỹ I must preach &, preach afore ỹ kings maiesty I thought it mete to frame my preaching accordyng to a kynge.

Wu-

Musyng of this I remembred myselfe of a boke that came frō Cardinall Pole, maister Pole the kynges traytor, whiche he to the kynges maiestie sent. I neuer remember that man mi thynke, but I remember hym wyth a heuye herte, a wyttye man, a learned man, a mā of a noble house, so in fauour that if he had taried in the realme, and woulde haue conformed hym selfe to the kynges procedynges, I hearde saye, and I beleue it verelye, that he had bene byshop of yorcke at thys day. To be a bidde bi, he wold haue done muche good in that parte of the Realme. For thole quarters haue all wayes had greate neede of a learned man, and a preachynge prelatte. A thynge

thynge to be muche lamented that suche a man shoulde take suche a waye. I here saye he readeth muche sainct Jeroms wozkes, and is wel sene in thē. But I woulde he woulde followe sayncte Jerome, what he expoundeth this place of scripture.

Exite de illa populo meus. Almyghtye God saith. Get you from it, get you from Rome, he calles it the purple hoze of Babylō. It had bene moze commendable to go from it, thē to come to it. What his sayings be in his boke, I do not well remembze, it is in the farthest ende of my memozye. He declareth hym selfe in it, to haue a cozrupt iudgemente, I haue but a glymmeringe of it. Yet in generally, I remēber ȳ scope

scope of it he goeth about to dissuade the kyng from his supremicie. In his persuasions he is verye whomly, very quycke and sharpe with the kynge as these Cardinals wyll take well vpon theim. He sayeth that a kyng is an odiouse worde, and towched the place howe God was offended wyth the Israelytes for callynge for a kynge.

Verye lyghtely he semeth to sette forth the title of a kynge. As thoughe he should meane: what is a Kynge? What shold a Kynge take vpon hym to redresse matters of religion? It pertayneth to our holy father of Rome. A kynge is a name & a title rather suffered of God as an euyl thynge, then alowed as a good thyng.

Col.

Callynge thys to remembraūce, it was an occatiō that I spake altogyther before. Nowe I wyl answere to thys. For the answer I muste somewhat ryppe the eyghte Chapter of the boke of the Kynges. And that I maye haue grace. et cetera.

TO come to ỹ openinge of this mater. I must begyn at the begynninge of the chapter, that the vnlearned (although I am sure, here be a gret meiny wellearned) maithe better come to the vnderstādinge of ỹ matter. *Factum est cum senuisset Samuel fecit filios suos iudices populo. et c.* It came to pas whē Samuel was strikē in age he made his sons iudges ouer israel. Of Samuel I myght

myght fetch a proceſſe a far of,
of ỳ ſtorye of Elcana, who was
hys father, and who was hys
mother, Elcana hys father
had two wyues, Anna & Phe-
nenna, and dyd not put theim
away, as men do now adaies.
There was debate betwene
thele two wyues.
Phenenna in the doyng of ſa-
crifyce, embrayded Anna by-
cauſe ſhe was barren, and not
fruitful. I might take here oc-
cation to entreate of the dutye
betwene man and wife, which
is a holy religyon, but not reli-
giouſly kepte. But I wyll not
enter into that matter at this
tyme. Wel, in proceſſe of time,
God made Anna fruitful, tho-
rowe hyr deuout prayer. She
brought forth Samuell, whoe
by

by the ordinaunce of God was made the highe preiste . Father Samuell a good man, a singuler example, singuler patron, a manne a lone, fewe suche men as father Samuell was. To be shorte he was now come to age, he was an old mā an impotente man, not able to go from place to place to ministeriu stice, he electes & choses two suffragans, two coadiutours, two cohelpers, I meane not hallowers of belles, nor chustiners of belles, ȳ is a popysshe suffraganshyp, he made thē to helpe hym, to discharge his office, he chose his two sonnes rather then other, because he knew thē to be welbought vpin vertue, and learning. It was not for anye carnall affec-

tion, he cared not for hys renowne, or reuenewes, but he appoynted them for the ease of the people, the one for to suppli his place in Bethsabe, & the other in Bethlem.

As wee haue nowe in Englande, for the wealthe of the Realme, two Lordes presidentes. Surely, it is well done, & a goodly order. I would ther were a third in another place.

For the ease of hys people, good father Samuell, and to discharge hys office in places where he coulde not come himselfe, he sette hys two sonnes in office wyth hym as hys suffraganes, and as hys Coadiutours.

Here I myghte take occasion to treate what olde and im-

po-

potente Byshoppes should do, what old preachers should do, when they come to impotency, to ioyne wyth them preachers preachers, not Belyalowers, and to departe, parte of theyr lyuyng with them.

I myghte haue dilated this matter at large. But I am honestelye preuented of thys cōmune place, and I am verye glade of it.

It was verye well handeled the laste Sondaye. They that wyl not for the offyce sake receyue other, regarde more the flesh then the flocke.

Father Samuel, regarded not hys reuenewes. Our Lord gyue them grace to be affected as he was, & to folow hym. &c.

Thoughe I saye that I would wyshe mo Lorde presidentes. I meane not that I would haue prelates, Lordes presidentes, nor that Lorde byshoppes shalbe Lorde presidentes. As touchyng that, I sayed my minde and conscīece the last yere, & al thoughe it is sayed, *presint*, it is not mente that they shoulde be Lorde presidentes, the office of a Lorde presidenshyp is a ciuyll office, and it canne not be that one manne shal well dyscharge boeth. Well, it followeth in the texte.

Non ambulauerunt filii eius in uiis eius. etc.

Hys sonnes walked not in hys wayes, heare is the matter, here ye se the goodnes of Samuel, howe whē he was not able to take the paines hym selfe

for

for theyr owne ease, he apoynted them Iudges neare them as it were in the further partes of his realme, to haue Iustyce ryghtly ministered. But what followed.

Thoughe Samuell were good, and hys chyldzene well bzoughte vppe, loke what the woꝛlde cā do? Ah crafty woꝛld? Whome shall not thys woꝛlde coꝛrupt & deceyue at one time oꝛ other?

Samuel thoughte hys sonnes shoulde haue pꝛoued well, but yet Samuels sonnes walked not in theyr fathers waye. Why, what then? Is the sonne alwayes bounde to walke in the fathers way.

No, ye muste not take it foꝛ a generall rule. All sonnes

are not to be blamed in theyr fathers wayes.

Ezechias did not folowe the steppes of hys father Achab, & was well alowed in it. Josias the best kynge that euer was in Jewry, reformed hys fathers wayes, who walked in worldlye policye.

In hys youth, he toke away all Idolatrye, and purged his Realme of it, and sette a good order in all hys Dominions, wrestled wyth Idolatrye.

And althoughe hys father or hys grandefather Manasses (it makes no matter whether) repented hym in the end he hadde no tyme to reformethynges, he lefte it to hys sonne to be done.

Josias beganne and made

an

an alteration in hys chylde-hode, he turned al vpsydowne, he woulde suffer no Idolatrye to stande.

Therefore, you muste not take it for a generall rule, that the sonne muste euer walke in hys fathers wayes.

Here I wyll renewe, that whyche I sayed before of the styfnecked Jewes, the rebellious people, that is they? title, they neuer spake so rebelliously, as to saye, they would not receyue anye alteration, tyll they? kynge came to age. Much lesse we Englyshe men, if (there be anye suche in Englande) may be ashamed.

I wonder wyth what conscience folke can here suche thinges and alowe it.

Thys Josias made an notable alteration, and therefore take it not for a generall rule, that the sonne shall alwayes walke in hys fathers wayes.

Thynke not bicause he was slayne in battayle, that God was displeased wyth hym. For herein God shewed hys goodnes to hym wonderfullye, who woulde not suffer him to se the captiuitie that he would bring vpon the Israelites. He wolde not hym to haue the syght, the fealynge, and the beholdynge of hys plage, he suffered hym to be taken awaye before, & to be slayne of the kyng of Egipt,

Wherefore a iuste man must be glade when he is taken frō miserye. *Iustus si morte preoccupatus fuerit in refrigerio erit.* If a Juste man be

be preuented wyth deathe, it shall be to hys relefe. He must thynke that he is one of those, whome the worlde is not worthy to haue, it came of a singuler goodnesse of God, that he was by death deliuered frome the syght of that captiuity. Therfore take it not for a generall rule, that the sonnes be alwayes bounde to walke in the fathers wayes.

Nolite in preceptis patrum uestrorum incedere. Walke not in the commaũdementes of your fathers. For so it is sayd in an other place of scripture. It is spokẽ to the reproche of Samuels sonnes ỹ they walked not in hys waye, for he was a good man.

A wonderfull thynge that these chyldren beynge so well brought

brought vp, shold so fal and be corrupt. If the diuell can preuayle & hath power agaynste them, that had so godly educacion, what dauntage hath he at them that be brought vp in inquitie & couetousnes? It is a prouerbe that *magistratus virum commonstrat*. Office and authoritye sheweth what a man is. A mā knoweth not hymselfe, till he be tried. Many ye there be, that beynge wythout offyce can rebuke magistrates, and fynde faute wyth men that be in office and preeminence, after whē it commeth to their chaunce, to come to office them selues, then they haue takē out a new lesō.

Cum eßem paruulus sapiebam ut paruulus.

When I was a childe, I sauered as a chylde.

They wyl do then as other men

men do, they are come to haue experience, to be practisioners. The maydes chyld is euer best taughte, for he that standes vp ryghte in office, he is the fe-low, Samuel wold neuer haue thought that hys sons should haue bene so corrupted. It is a perillous thing, a daungerous state to be a iudge. They felt ỹ ſmaker of the worlde, a peril-lous thing. And therfore S. Chry-ſoſtom ſayth. *Miror ſi aliquis re-torum ſaluabitur.* I marualle (ſayeth he) ỹ any ruler cā be ſaued. If ỹ pe-ril were wel conſired mē would not be ſo deſirous as they be. The world ỹ world hath many ſubtil ſlightes, it is a craftye thing and very deceitful, a cor-rupter, and who is it whō the worlde doeth not corrupte and blynde at one tyme or other?

What

What was the way they walked? Declinauerũt Post auaritiam. That is one. They stouped after gayne, they turned aside after lucre. What followed? Acceperunt munera. They toke rewards gyftes, bybbes I shoulde call theim, for that is theyr ryghte name. What then? peruerterunt iuditium. They turned Justice vpsedowne. Eyther they woulde gyue wrong iudgement, or els put of and delaye poore mennes matters.

These were theyr wayes, here is the Deuyls genealogye, A gradation of the Deuyls makynge. Thys is, Scala inferni. The ladder of hell.

I tolde you before of Scala Celi, the ladder of heauen, I would you shoulde not forget it. The

steps

stepes thereof are set forthe in the tēth to the Romains. The fyrste is preachynge, then hearynge, then beleuynge, and laste of all Saluation. Scala Celi, is a preachynge matter I tell you, and not a massing mater. Gods instrument of saluation, is preachynge.

Here I moued you my Lordes, not to be greadye and outragyouse in enhaunsing, and raysinge of your rentes, to the minishynge of the office of saluation. It woulde pyty a mās hert to hear that, that I hear of the state of Cambrige, what it is in Oxforde I can not tell. Ther be few to study diuinitie, but so many as of necessiti must furnish the Colledge. For they lyuynges be so small, and by-

tayls

vitailes so dere, that they tarry not ther, but go other wher to seke liuinges and so they go a boute. Nowe therebe a fewe gentlemen and they studye little diuinite. Alas what is that, it wil come to passe that we shal haue nothyng but a little Englishe diuinitie, that wil bryng the Realme into a verye barbarousnes, and vtter decay of learnynge. It is not that I wyshe, that wil kepe out the supremacye of the byshoppe of Rome.

Yeare I wyll make a suplicacion, that ye woll bestowe so muche to the fyndyng of scholers, of good wyttes, of poore mens sonns, to exercise the office of saluacion, in releuyng of scholers, as ye were wont to be

stowe in Pilgrimage matters, in trentals, in masses, in pardons, in purgatorye matters, ye bestowed that lyberallye, bountifully, but thys was not well spente.

You hadde a zeale but not *secundum scientiam*, Not accordynge to knoweledge. You maye be sure if you bestowe your goods on thys wyse, ye shall bestowe it wel to suppozte and vpholde Gods worde, wherein ye shall please God.

I requyre no moze, but that ye bestowe so muche Godlye, as ye were wonte to bestowe vngodlye.

It is a reasonable peticion, foz Goddes sake loke vppon it. I saye no moze.

Ther

Ther be none nowe but great mens sonnes in Colleges, and theyr fathers loke not to haue them preachers, so euery waie thys office of preachynge, is pyncht at.

I wyll speake no more of *Scala celi*, But I am sure thys is *Scala inferni*, the ryght waye to hell, to be couetous, to take bribes, and peruert iustice. If a iudge shoulde aske me the waye to hell, I would shewe hym thys waye. Fyrste let hym be a couetouse man, let his herte be poisoned with couetousnes. Then let hym go a little further and take bribes, and last peruerte iudgement. Loo, heare is the mother and the daughter, and the daughters daughter. Auarice is the mother she bringes fur-

for the bybe takyng, & bribetaking, peruertyng of Judgmēt.

Ther lackes a fourth thyng to make vp the meſſe, whyche ſo god helpe me if I were iudg, ſhould be *hangum tuum*, a tyburne typpet to take wyth hym, and it were the Judge of the kings bench, my Lord chyefe Judge of Englande, yea and it were my Lorde Chaunceloute hym ſelfe to ryburne with hym.

Ther was within theſe .xxx. yeres a certain wydow, which ſodaynelye was attached, led to pryſon, indited, condemned, and there were certayne learned men that viſited hir in the pryſon. Oh I woulde ye would reſorte to Pryſon. A commendable thynge in a chriſten realme, I woulde wyſhe there

were curates for pryſonnes, ỹ we myghte ſaye, the curate of Newegate, the curate of the Flete, and I would haue them well waged for theyr labour. It is a holy daye worcke to viſytte the priſoners, for they be kepte from ſermõs. There was that reſorted to thys woman, who, when ſhe came to pryſon, was all on hyr beades, and nothynge elſe, a popiſhe woman, and ſauered not of Jeſu Chriſt In proceſſe ſhe was ſo applyed that ſhe taſted, *Quam ſuauis eſt dominus.* She had ſuche a ſauoure, ſuche a ſwetenes and fealynge that ſhe thoughte it longe to the daye of execution. She was wyth Chriſte alreadye, as touchynge fayeth.

She had ſuche a deſire that ſhe

she sayed wyth sayncte Paule. *Cupio dissolui et esse cum christo.* I desire to be rid, & to be wt Chyst. The worde of God had so wrought in hyr, when she was brought to punishement, she desired to confesse hyr fauite, she toke of hyr death, that she was gylteles in that thyng she suffered for, and hyr neighbours would haue borne hir wytnes in the same. She was alwaies an honeste ciuill woman, hir neyghbours would haue gone on hir purgation a greate waye.

They would nedes haue hir cõfesse, thẽ sayth she. I am not gilty, wold ye haue me to make me gilty, where I am not. Yet for al this, she was a trespaser, she had done a greate offẽce. But before I go forward with this, I must first tel you a tale.

I hearde a good while ago, a tale of one, I sawe the mā ỳ told me the tale not long ago, in thys auditory. He hath trauayled in mo contryes thē one, He toulde me that there was once a pretour in Rome, Lorde mayre of Rome, a ryche man, one of the rychest merchantes in all the cytye, & sodaynely he was caste in the Castel Angel: It was herd of, & euery man, whyspered in an others eare. what hath he done? Hathe he kylled anye man? No. Hath he medled with Alam, oure holye holy fathers merchādyce? No. Hath he counterfaited our holy fathers Bulles. No. For these were hie treasons.

One rowned an other in the eare and sayd, Erat diues: He was

a ryche man. A greate faulte.
Here was a goodlye praye for
that holye father. It was in
Popes Julius tyme, he was a
greate warrioure. Thys pray
woulde healpe hym to mayne
tayne hys warres, a holy pray
for oure holye father.
So this womā was Dives, She
was a rych womā, she had hyr
landes by the Shyryues nose.
He was agētulmā of a lōg nose.
Suche a cuppe, suche a cruse.
She would not depart frō hyr
own. Thys shyryue was a coue-
tuouse man, a worldelye man.
The Judge at ỹ enpanelynge
of the quest, hadde hys grauе-
lokes, and charged them with
thys. It was the kynges mat-
ter, loke well vpon it.
Whēit makes for theyr pur-

purpose, they haue the kyng, ỳ kyng, in their mouths. Wel, some what ther was, ther was walkynge of angeles betwene them. I woulde wyshe that of such a Iudge in Englād now, we might haue ỳ skynne hanged vp. It were a goodly signe the sygne of ỳ Iudges skinne. It shoulde be Lothes wyfe, to all Iudges that shoulde folow after. By this ye may perceiue, it is possible for a manne to answer for hym selfe, and be rayned at ỳ barre, & neuerthyeles to haue wronge. Yea, ye shall haue it in fourme of lawe, and yet haue wrong to. So it is possible in a case, for a man that hath in his absence atayntmēt, to haue ryght, & no wronge.

I wil not say naye, but it is a

good lawe for a man to answer for hym self, this is reasonable, alowable & good. And yet such an vrgent cause maye be, such a respect to a cōmune wealth, that a mā may ryghtlye be cōdemned in hys absence. There be such causes that a mā maye in hys absence be condemned, but not ofte, except they be such cases that the reasō of the generall lawe maye be kepte. I am prouoked of some to cōdēne thys lawe, but I am not able, so it be but for a tyme, & vppon waighty cōsiderations, so ỹ it be vsed rarely, seldomly, for auoyding of disturbaunce in the cōmune wealth, such an epiky & moderation maye be vsed in it.

And neuertheles it is verye mete and requisite that a man

shoulde aunswere for hym selfe.
We muste consider the ground of the lawe: for *Ratio legis, anima legis*, The reason of the law, is the soule of ỹ law. Why what is the reason and end of the lawe? It is thys, that no man should be iniuried. A man may in hys attayntmẽt haue no more wrong done hym then if he aunswered for hym selfe. Ah then I am not able to saye, that in no wyse, an arrainmẽt maye be turned into attaintemẽt. A man may haue wrong, and that in open iudgement, and in forme of law, and yet alowed to answere for him selfe: and euẽ so it is possible he may haue ryght thought he neuer aunswere for hym selfe. I wyll not say but that the parlamẽt

houses both hye and lowe may erre, & yet they maye do wel, & chaſten ſubiectes muſt take all thynges to the beſte, and expound theyr doynges wel, although they can not yelde a reaſō for it, except their proceadings be manifeſtli wicked. For though they can not attayn to ſe for what purpoſe thynges be done, it is no good reaſon that they be called euill done therefore. And is thys a good argumente, he is not alowed to anſwer for him ſelfe in this place, or that place, where he wil appoynte: Ergo, he is not alowed to anſwere for hym ſelfe? No. He myght haue anſwered the beſte he coulde for him ſelfe before a greate meyny, and haue hadde moe to, if he had requ-

red them. Yea, and was commaunded vpō hys allegiaunce to speake for hym selfe, and to make answere, but he woulde not, neades he woulde come oute to Judgemente, and appoynte the place hym selfe.

A manne that answeres for hym selfe at the barre, is not allowed hys manne of lawe to answere for hym, but he muste answere hym selfe. Yet in the Parliamēt, although he were not there himselfe, any frende he had, had liberty to answere for him frāke, and fre, I know of old the maner. The tenoure of the wyttesis thys. Euerye mā to speake the best he knoweth of hys conscyence, for the kinges magesties honour, and the wealth of ỹ realme. There

were

were in the Parliamẽt in both houſes, a great meny learned men, coſcionable mẽ, wyſe mẽ. When that mã was attainted there, and they hadde liberty, there to ſaye naye, to hys attayntmẽt if they would. Sure I am the mooſte allowed it, or elſe it could not haue gone farwarde.

Theſe premiſſes conſidered, I woulde haue you to beare ſuch a hert, as it becommeth chriſtẽ ſubiectes. I knome what men ſaye of me well Inoughe, I coulde purge my ſelfe.

There is that prouokes me to ſpeake agaynſt this lawe of attayntemente, they ſaye I am not indifferent. Surelye I woulde haue it to be done

rarely

rarely vpon some great respect to the commune wealth, for a uoydynge of greater tumulte and peryll.

Saynt Paule was allowed to answere for hym selfe, if Lisias the tribune had not pluckt hym awaye from shewynge of hys matter, it hadde cost hym hys lyfe. Where he was saued by the magistrate, beynge but a pryuate manne: wyll ye not alow that some thyng be done as well for sauynge of a magystrates lyfe? It behoues them of the Parliament to loke well vpō the matter. And I for my parte thynke not but they dyd well, else I should not yeld the dutye of a subiecte.

Some liken me to doctoure Shawe, ỳ preached at Pauls

crosse

crosse, that Kinge Edwardes sos wer bastards. An easi matter for one of ỹ cossel to induce Latimer to make a lye as doctour Shaw did. My thike you beynge the kynges seruaunte and hys officer, shoulde thinke better on the kynge, and hys counsell, though I were lyght of belief. If he had bene a true man to hys maister, he woulde neuer haue spoken it.

The counsayle nedes not my ly, for the defence of that, that they do. I canne bear it of my selfe. Concerning myself, that, that whiche I haue spoken, hath done some good.

You wyl saye thys. The Parliament house are wyser then I am, you might leaue them to defence of them selues. Al-

ment

though the men of the Parliament house can defend thē selues, yet haue I spoken thys of a good zeale, and a good groūd of the Admirals wyttinge, I haue not fayned, nor lyed one iote. Vse youre Iudgemente and languages, as it becommeth christian subiectes.

I wyll nowe leaue the honourable counsayle to answer for themselues. Ye cōfessed one facte, he would haue had the gouernaunce of the Kynges maiestye. And wot ye why? He sayed he would not in hys minoritye haue hym brought vp like a ward. I am sure he hath bene brought vp so godly, with such Scholemasters as neuer kynge was in Englande, & so hathe prospered vnder thē, as

neuer

neuer none dyd. I wotte not what he mēte by this bringing vp like a ward, vnles he would haue him not to go to his boke and learne as he doeth. Nowe wo worth hym, yet I wyll not say so neither, but I pray God amende hym, or els God sende hym short lyfe, that wold haue my souerain not to be brought vp in learning, I wolde plucke hym from hys boke. I aduertise the therfore my felow subiecte, vse thy tong better, and expounde well the doynges of the magistrates.

Now to the purpose, for these thinges lette me of my matter, and yet they be necessarye.

Some saye preachers shold not meddle wyth suche matters, but did not our Sauiour

Jesus Christ medle wyth matters of Judgemente, when he spake of the wycked Judge, to leaue ensample to vs that folowe, to do the same.

Ye sehere, that Lady couetuousenesis a frutfull woma, euer chyldynge, & euer bryngynge forthe hyr fruites. It is a true sayinge. *Radix omnium malorum Auaritia.* Couetuouseness is ye rote of al wyckednes. One will say peraduenture, youspeake vnsemely and inconuenientlyso to be agaynste the officers, for takynge of rewardes in doynge pleasures.

Ye consider not the matter to the bottom. Theyr offices be bought for great sommes, now howe shall they receyue theyr money againe, but by brybing

ye

ye woulde haue them vndone. Some of them gaue .CC. pou̇. des some .v.C. pou̇de some .ii. M pound, And howe shal they gather vp thys money agayne, but by healpynge thē selues in their office. And is it so trowe ye? Are ciuile offices bought for money? Lord God. Who would haue thought that? Let vs not be to hastie to credit it? For the we haue the old prouerbe *Omnia Venalia rome* come home to oure owne doores. If they bye, they muste nedes sel, for it is wyttely spoken. *Vendere iure potest, emerat ille prius*, he may lawefully selit, he bought it before. God forfende that euer any suche enormitye shoulde be in Englande, that ciuile offices should be boughte and soulde. wher as mē should

haue them gyue them for their
worthines. I woulde the kyn-
ges mayestye woulde sende tho-
row his Realme for mete men,
and able men, worthi to be put
in office, yea and geue them li-
berally for their paynes, and
rather geue theym money to
take the office in hande then
they to geue money for it. This
byyng of offyces is a makinge
of babery, it is an enducinge,
an enforsynge and compelling
of men to bybery. Holye scrip-
ture qualifieth the officers &
sheweth what maner of men
they shoulde be and of what
qualites. *Viros fortes* some Tran-
slacions haue *viros sapientes*. The
Englyshe translacion hath it
very well. Wenne of actiuitie
that haue stomakes to do their
office

office, they must not be nulke soppes, nor whyte luered knyghtes, they must be wyse, herrye, hardie, mē of a good stomake. Secondarilye he qualifieth them wyth the feare of god. He sayeth they muste be *timentes deum* fearinge God, for if he feare God he shalbe no bryber, no peruerter of iudgement, faithful. Thirdlye they must be chosen officers: *in quibus est ueritas*. In whom is treueth. If he say it, it shalbe don. Fourthly. *Qui oderunt auaritiam*. Hatynge couetousnes, farre from it, he will not come nere it that hateth it. It is not he that wil geue .v. C. poinde for an office. With these qualities gods wysedome woulde haue magistrates to be qualified. This commeth from the de-

lulles consistorye to paye .v.C. pounides for one office. If they paye so much, it must nedes follow that they take bribes, that they be bribetakers. Such as be mete to bere office seke them out, here them, geue thē competente and liberall fees that they shal not nede to take any bribes. And if ye be at selling auile offices, ye are as they whiche sell their benefices, and so we shal haue *omnia uenalia*. All thinges bought for money. I merualle the groūd gapes not & deuoures vs, howbeit, we ought not to maruaile, suerly it is, the great lenitie of god ȳ suffers it. Oh lord in what case are we. If the great men in Turkie should vse in their religion of Mahomete to selas our patrons cō-

mon-

monlye sell benefices here, the office of preachyng, the office of saluacion it should be taken as an intollerable thyng, ỹ turke would not suffer it in his cõmõ wealth. Patrons be charged to se ỹ office done & not toseke a luker & a gaine bi his patrõ shyp. Ther was a patron in Englãd (when it was) ỹ had a benefice fallẽ into hys hand and a good brother of myne came vnto him and brought hym .xxx. Apples in a dishe, & gaue thẽ hys man to carye them to hys maister. It is like he gaue one to his mã for his labour to make by ỹ gaine, & so ther was .xxxi. This man cõmeth to hys mayster and presented hym w the dishe of Apples, sayinge. Syr suche a man hath sente you a

diche of fruite, and desireth you to be good vnto hym for such a benefice: tushe, tushe, quod he, this is no apple matter. I wyll none of hys apples. I haue as good as these or as he hath ani in myne owne orcherde. The man came to the preist agayne and tould hym what his maiesters saied. Then quod the priest desier hym yet to proue one of thē for my sake he shal find thē much better then ỹ loke for. He cut one of them and founde .x. peces of gold in it. Mary quod he, thys is a good apple. The priest standynge not far of, hearynge what the gentle man saied, cried out and answered, they are all one apples I warante you Syr, they grewe all on one tree, and haue all one taste. Well, he is a good fellowe

lowe, let hym haue it quod the patrone. &c. Get you a graft of thys tre and I warrante you it shal stand you in better stede then all Saynct Paules learnynge. Well, let patrons take hede for they shall aunswere for all the soules that periche throughe theyr defaute. Ther is a sayinge ỹ there be a great mayny in Englande that saye there is no soule, that beleue not in the immortalitye of mãs soule that thynke it is not eternal but like a dogges soule, that thynke there is neyther heauen nor hel. Oh Lord, what a wayghtye matter is thys? What a lamentable thynge in a chrysten common wealth? I can not tell what they say, but I perceyue by their workes

that they thynke so, or elles they woulde neuer do as they do. These sellers of offices shew that they beleue that there is neyther hell nor heauen. It is taken for a laughyng matter, well I wyll gooe on. Nowe to the Chapiter. The children of Israell came to Samuell and sayed. *Senuisti.* Thou art growen into age. Geue vs a Kynge. Thy sonnes walke not in thy wayes. What a heuynes was thys to father Samuels hert, to here that his sonnes (whom he had bro wel brought vppe) shoulde so farre from his wayes that he had walked in. Father Samuel goeth to god to know hys wyl and pleasure in thys matter, God answered, let the haue a kynge. They haue not

cast

caste the awaye but me that I
should not raygne ouer them.
This is theyr grounde that
say a Kyng is an odiouse thing
and not acceptable before the
face of God. Thus they force
and violent thys place to make
for their purpose, wher no such
thynge is mente. Shewe the
Israelites (sayth god) and testi-
fye to them a Kynges authori-
tie, & what a thing a Kyng is, &
what a king will do, & ỹ wil not
perswade thē. I wyl not here
thē hereafter, when they shal
crie vnto me. I muste nedes cō
fesse that the Jewes trespassed
agaynst almyghty God, in as-
kyng of a Kynge, but heare is
ỹ matter, in what thinge ther
offēce stode, whether absolute-
ly in askynge a kyng, or in any
other circumstaunce. It was
in

in a circumstaunce. They saied not. Aske vs a kynge of God: but make vs a kynge to iudge vs as al other nacions haue. They woulde haue a kyng of theyr owne swinge and of their owne election, as though they past not of God. In a nother poynte there was pryde, they would be lyke the heathē & iudged vnder kings as they were. Thirdly, they offended God because they asked a king to the iniury & wrong of good father Samuel to depose him, so thys was a wrōg towarde Samuel. It was not w̄ Samuell & hys childrē lyke as w̄ Elye and his childrē Ophnes and Phinees. They were cruel who wyth hokes taking the flesh out of the pottes, whē that sacrifice was offered to god brought the peo-

ple

ple in to a cõtẽpt of Gods word. They were lecherers, their synnes were manifestlye and notoriously knowen: but they father Elye knowyng and heryng of it dyd blame them, but nothyng to purpose, he did not ernestly & substantially chastise them, and therefore he was iustlye deposed of God. The synnes of Samuelles sonnes were not knowen, they were not notorious, wherfore it was not so wyth father Samuell as it was wyth Elye, hys sonnes faultes were takynge of bribes, and peruertynge of iugementes, ye knowe that bribery is a secrete faute, and therefore it was not knowen. It was done vnder a colour & a pretence of iustice, hydlie and

couertly done. Therefore because it stode in bribes it was not lyke in Samuel as in Ely. It is a daungerous thynge to be in office for *qui attingit picé coinquinabitur ab ea*, he ỹ medleth wt pitche is like to be spotted wt it, bribes may be assembled to pitche, for euẽ as pitch doth pollute theyr hãdes ỹ meddle wyth it: so bribes wyll bring you to peruertynge of iustice. Beware of pitch you iudges of ỹ world, bribes wyl make you peruert iustice. Wh you wil say. We tuch none, no marye. But my Mistres your wyfe hath a fine finger she touche thit for you or els you haue a seruant a *muneribus*. he wil say if you wil come to mi Maister & offer hym a yocke of oxen you shal spede neuer the

worse

worlle but I thinke my Maister wyl take none, whē he hath offered thē to ỹ master, thē comes a nother seruaunte and sayes. If you wyl bryng e them to the clarke of the kichen, you shalbe remembred the better. Thys is a fryerly fassion that wyll receyue no money in theyr handes but wyll haue it put vpon theyr sleues. A goodly rag of popyshe religion. They be lyke graye friers, they wyll not be sene to receyue no bribes them selues, but haue other to receyue for them. Thoughe Samuel sonnes were pryuie brybers and kepte the thyng very close, yet the crye of the people brought it to Samuel, It was a hyd kynd of sinne. For men in thys poynte, would face it and

brace

brace it and make a shewe of vp right dealing, whē thei be most guiltie. Neuerthelesse, this gere came oute. Oh wicked sonnes that brought both their father to deposicion and themselues to shame. Whē Samuel herd of their faute, he wente not aboute to excuse their fautes. He woulde not beare wyth his sonns. He would not. *Communicare peccatis alienis.* Be parttaker wyth hys sonnes offences, he sayed *Ego senui, ecce filii mei Vobiscum sunt.* As sone as he hearde of it, he deliuered his sonnes to the people to be punished, he went not aboute to excuse them, nor saied not, this is the first time, beare with them, but presented them by and by to the people saying: Loe here they be, take them,

Error

office

do wyth them accordynge to
theyr desertes, Oh I woulde
ther were no more bearers of o
ther mēs sinnes thē this good
father Samuell was. I herde
of late of a notable bloudshed.
Audio sayeth SPaule also do I.
I knowit not but I here of it.
Ther was a searcher in londō,
which executinge his office dis-
pleased a Marchante mā, in so
much ỹ when he was doing his
office, they were at wordes, ỹ
Marchāte mā threatened him,
the searcher sayed, ỹ king shuld
not lose his custome. The Mar
chant goes me home & sharpes
his woodknife, & comes agayne
& knockes him on ỹ hed & killes
him, thei ỹ told me the tale, say
it is winked at, they loke thō-
row ther fingers & wil not se it.
Whe-

Whither it be taken vp with a pardō or no, I cā not tel, but thys I am sure, and if ye bere with such matters the deuyll shall beare you awaye to hell. Bloudeshed & murder woulde haue no bearynge. It is a heinous thyng bloudshedyng and especially voluntary murder and prepensed murder For in Numery God sayth it poluteth the whole realme, *polluitur illa terra etc. et non potest expiare sine sanguine.* The lād can not be purged nor clensed againe til his bloude be shed yͭ shed it. It is the office of a king to se such murders punished wͭ deth. *Non frustra gestat gladiū.* What wyll ye make of a kyng He beareth a swerd before him not a pecokes fether. I go not about to stirre you now to cru-

de.

delitye, but I speake agaynste bearynge of bloudshed. Thys bearyng muste be loked vpon. In certayne cases of murder such great circumstances may be, that the kynge maye pardō a murder. But if I were worthy to be of counsaylle, or if I were asked myne aduise, I woulde not haue the kynge to pardon a voluntarye murder, a prepensed murder. I can tell where one man sewe a nother in a toune shyp and was attached vpon the same. xii. menne were impaneled, the man had frendes, the Shyriue laboured the benche laboured, the xii. mē stacke at it sayed except he would disburse. xii. crownes they woulde finde hym giltye. Meanes were founde that the

xii. crounes was payed . The quest commes in and sayes not giltye.

Here was a not gyltye for xii. crounes . This is berynge, And some of the bench were hã ged, thei were well serued. This makes men bolde to do murder and slaughter. We shoulde reserue murderynge tyll wee come to oure ennemyes, and the Kynge byd vs fyghte. He that wolle be sturre hym than, were a pretye fellowe in dede. Crounes ? If theyr crownes were shauen to the shoulders they were serued well inough. I knowe where a womanne was gotten wyth chylde, and was a shamed at the matter, and wente into a secrete place, where she had no women at her

her trauyle, and was delyue-
red of three chyldren at a birth.
She wronge their neckes and
caste theym into a watter, and
so kylde her chyldren. Soden-
lye she was gaunte agayne,
and her neyghbours suspec-
tynge the matter: caused her
to be examyned, and she graun
ted all. After warde she was
rayned at the barre forit, and
dyspatched and founde not
gylt ye, throughe bearynge of
friendes and bybynge of the
iudge.

Where at the same sessions,
an another poore womanne
was hanged for stealynge a
fewe ragges of a hedge, that
were not worthe a croune.

There was a certaine gentle-

man a professor of the worde of God (he sped neuer the better for that ye maye be sure). who was accused for murtherynge of a man, where vpon he was cast into prison. And by chaūce as he was in prison one of hys frendes came vnto hym for to visit hym, and he declared to hys frende that he was neuer gylty in murtherynge of the man. So he went hys wayes, the gentle man was arayned and condemned, and as he wēt to hys execucion he sawe hys frendes seruaunt, and sayed vnto him. Commend me to thy mayster, and I praye the tell him, I am the same man stil I was, when he was wyth me. And if thou tarry a while, thou shalt se me die. There was sute made

made for this mannes pardon, but it coulde not be gotten. Be like the Shriues or some other bare hym no good wyl. But he dyed for it. And afterwarde I beyng in the Tower, hauyng leaue to come to the Lieuetenauntes table. I harde hym saye that there was a man hanged afterward, that kylled the same man, for whom this Gentlemā was put to deathe. Oh Lorde, what bearynge, what bolstringe of naughtie matters. Is this a christiā Realme? I desyre youre Maiestie to remedie the matter, and God graunte you to se redresse in thys Realme in youre owne Person. Althoughe my Lord Protector I doughte not and the reste of the counsayle do in the meane

whyle al that lyethin them to redresse thynges. I would such as be rulers, noble men & mayors, should be at this poynt w their seruātes to certify thē on this sort. If any man go a bout to do you wronge I wyll do my best to helpe you in your right But if thou breake the lawe. Thou shalt haue iustice. If ye wyl be manquellers, murderers, and transgressors, loke for no bearynge at my handes. A straunge thynge. What nede we in the wengaunce to burden oure selues wyth other mens synnes? Haue we not synnes Inoughe of our owne? what nede haue I to burden my selfe wyth my other mens sinnes? I haue two burdens & ii. hepes of sinnes. One hepe of kno-

knowen synnes a nother of vn knowen synnes. I had nede to say. *Ab occultis meis muda me domine.* O Lorde deliuer me from my hyd- den and my vnknowen syn- nes: then if I beare wyth o- ther mens synnes I muste saye delyuer me frome my o- ther mens synnes. A straunge sayinge, from my other mens synnes. Who beareth wyth o- ther folkes offences he commu nicateth with other folkes sin- nes. Men haue sinnes inough of their owne, although they beare not and bolster vp other men in theyr naughtines, this be ringe, this bolstring and lo- king thorowe their fingers: is naught. What the faier happe shoulde I (or any else) encrease my burden. Wyne other mens sinnes forgeue me O Lorde.

A ſtrange language they haue hid ſinnes of their owne inough although they beare not wyth gyltines of other mens ſynnes. Oh, father Samuel wold not beare his owne ſonnes. He offered hys owne ſonnes to punishement. And ſayed. *ecce filii mei Vobiſcum ſunt.* Euen at the fyrſte tyme he ſayed. Loe here they be. I diſchardge myſelfe, take them vnto you, and as for my parte. *preſto ſum, loqui coram domino et Chriſto eius.* I am here redye to aunſwere for my ſelfe, before the Lorde and his annoynted. Behold here I am record of me before the Lorde *Vtrum cuiuſquam bouem. etc.* Whether I haue take any mans ore any mans aſſe, or whether I haue done any mā wronge, or hurte anye man, or ta-

taken any bribes at any mans hande. I can commende the Englyshe trãslacion that doth interprete *mumera* bribes not gyftes. They aunswered naye forsooth. We know no suche thinges in you. *Testis est michi deus*, sayeth he, God is my wytnes *quod nihil inuenerits in manu mea*, That you haue founde nought in my hãdes. Fewe suche Samuels are in Englande nor in the worlde. Why dyd Samuell thys: marye to purge hym selfe, he was enforsed vnto it, for he was wrongfullye deposed. Then by thys ye may perceyue the faut of the Jewes, for they offẽded not God in askynge of a kynge but for askynge for a kynge to the wrongynge and deposicion of good father Samuel. Ifter

ter Samuels death the people had asked of God a kyng they hadde not fauted, but it is no smale faute to put an innocent out of hys office. Kyng Dauyd lykewyse commaunded his people to be numbered, and there wyth offended God greuously. Why myght he not know the nombre of hys people? Yes, it was not the nombrynge of the people that offended God, for a kyng may nombre his people, but he dydit of a pride of anelacion of mynd, not accordyng to gods ordinaunce, but as hauyng a trust in the nomber of his men, this offēded god. Likewyse the Jewes asked a king, and there wyth they offended not God.

But

But they asked hym wyth suche circumstaunces, that God was offended wyth them. It is no small faute to putte a iuste manne out of office and to depose hym vnworthilye.

To these a Kynge contrarynge the ordinaunce of God is a casting a waye of God and not of a Kyng.

Therefore doubt not, but the tytle of a Kynge, is a lawefull thynge, is a lawefultytle, as of other maygistrates. Onlye let kynge, take hede that they do as it be commeth a kynge to do, ỹ they do theyr office wel. It is a greate thyng, a chargeable thynge. Lettte theym beware that they do not *Communicare peecatis alienis.*

That

That they bere not wyth o-
ther mens fautes for they ſhall
geue a ſtraight accompte for al
that periſheth: thorowe theyr
necligence . We perceyue
nowe what thys texte mea-
neth. It is wryten in the laſte
of Judicū. *In diebus illis non erat rex*
in iſrael. In thoſe daies ther was
no Kynge in Iſraell euerye
man dyd that whyche ſemed
ryght in hys owne eyes. When
were then allowed to do what
they woulde. When men may
be allowed to do what thei wil,
thē is it as good to haue no kīg
at all. Here is a wonderful ma-
ter that vnpreaching prelates
ſhould be ſuffered ſo long. Thei
can alledge for them ſelues. vii
C. yeres thys whyle the Re-
alme had bene as good to haue
no

no kyng, likewise these bribing iudges hath bene suffered of a long time and then it was *quasi non fuisset rex in anglia*. To suffer this is as almuch to say. Ther is no king in England, it is the duty of a king to haue al states set in order to do their office. I haue trobled you to lōg I wil make an end abruptly *Beati qui audiunt Verbum dei*. Blessed be they ȳ here the word of god, but so ȳ they follow it, & kepe it in credite, in memory, not to depraue it & slaunder it & bring ȳ preacher out of credite but ȳ followe it in their life & liue after it. He graūt you al that blessing that made both you and me.

Amen.

FINIS.

¶ The fyrste Sermon of Maister Hughe Latimer, whyche he preached before the kynges Maiestye within hys graces Palaice at Westminster the xii. daye of Apriel.



Quecunque scripta sunt, ad nostram doctrinam scripta sunt. All thynges that are written, are written, to be oure doctryne. What doctrine is wrytten for vs in the. viii. Chapter, of the fyrst boke, of the kynges, I did partely shewe vnto you (moste honorable audience) thys daye sennight, of that good man father Samuel, that good iudge how good a man he was, what heal-

helpers, and coadiutors he toke vnto hym, to haue hys office well discharged. I tolde you also of the wyckednes of his sonnes, howe they toke bribes, and lyued wyckedlye, and by that meanes, brought both their father, and thē selues to deposicion. And howe the people dyd offend God in askynge a kynge in father Samuels tyme. And howe father Samuell was put from hys office, who deserued it not, I opened to you also, howe father Samuel cleres hym selfe, that he know not ỹ fautes of his sons, he was no bearer w̄ his sonns, he was sorye for it, whē he herd it, but he wold not beare w̄ thē in their wickedns. *Filii mei uobiscum sũt*, my sons are w̄ you sayth he.

Do wyth theym accordynge to their desertes, I wyll not maintayne them, nor bear wyth the. After that he cleres hymself at the kynges fete, that the people had nothynge to burden hym wyth all, neyther monye nor monye worth. In treatyng of that parte I chaunsed to shewe you, what I harde of a man, that was slayne, and I here saye it was not well taken. Forsoeth I entende not to empayre any mans estimacion or honestye, and they that enforce it to that, enforce it not to my meanynge. I sayed I hard but of such a thynge, and toke occasion by that, that I hard, to speake agaynste the thynge that I knewe to be noughte, that no man shoulde bere with

anye

any mā to the mayntenaūce of
voluntary and pꝛepensed mur-
der. And I here saye syns, the
man was otherwise an honest
man, and they that spake for
hym, are honest men. I am in-
clinable inoughe to credyte it.
I spoke not by cause I woulde
haue anye mannes honestye
impayred. Onelye I dydas
Saynct. Paule dyd, who hea-
rynge, of the Cozinthyans,
that there shoulde be contenci-
ons and mysoꝛdze a mōg them,
dyd wꝛyte vnto theym that he
harde, and there vpon by occa-
sion of hearynge he set furth
verye holsome doctryne of the
supper of the Lozde. We might
not haue lacked that doctryne
I tel you. Be it so the Cozinthi-
ans had no suche contencions

among thē, as Paule wrote of, Be it so, they had not misordred themselues, it was neyther of nor on, to that that Paule sayed. The matter laye in that, that vpon hearynge he would take occasiō to set out the good & true doctrine. So I did not affirme it to be true ỳ I hard. I spake it to aduertise you, to be ware of bearinge, wyth wylful and prepensed murder. I wold haue nothing enforsed against any man. This was myne entent and meanynge. I do not knowe, what ye call chaunce medlyn the lawe, it is not for my studye. I am a scholer in scripture in gods boke, I study that I knowe what voluntary murder is before God: If I shall fal out wyth a man. Ye is

angrye wyth me, and I wyth hym, and lackynge opportunitie and place, we shall put it of for that tyme, in the meane season I prepare my wepon, & sharpe it agaynste a nother tyme, I swell and boyle in thys passion towardes hym. I seke him, we medle together, it is my chaūce by reasō my weapon is better then his, & so furth, to kyl him, I geue hym his dethes stroke, in my vengaūce and anger. Thys call I voluntarye murder in scripture, what it is in the lawe I can not tell. It is a greate synne, and therefore I call it voluntarye. I remembre what a greate Clarke wryteth of thys.

Omne peccatum adeo est Voluntarium, ut nisi sit Voluntarium, non sit peccatum.

Euerye synne (sayeth he) is so voluntarye, that if it be not voluntarye, it can not be called synne. Synne is no actuall synne, if it be not voluntarye. I would we wouide all knowe oure faultes and repente, that that is done, is done, it can not be called backe agayne. God is mercifull, the Kynge is mercifull, heare we maye repente, thys is the place of repentaunce When we are gone hence, it is to late then to repent. And let vs be content wyth such order as the magystrates shall take, But suer it is a perillous thing to beare wyth anye suche matter. I toulde you what I hard saye, I woulde haue no mans honestye empayred by my telynge. I harde saye synsoba

no

nother murder, that a Spanyarde shoulde kyll an Englishe man, and ronne hym thorowe wyth hys swerde: they saye he was a tall man. But I here it not that the Spanyarde was hanged for hys labour. If I had, I woulde haue tould you it to. They kell out, as the tale goeth, a bont a whore. O Lord what whordom is vsed nowe a dayes. As I here by the relacion of honeste men, whyche tell it not after a worldlye sorte, as thoughe they reioysed at it, but heuely, wyth heuy herres, howe God is dyshonored by whoredome in thys cytie of Lō-don. Yea the bancke, when it stode, was neuer so commune. If it be true that is tould, it is maruayle ỹ it doeth not smoke,

and that the earth gapeth not and swalloweth it vp. It is wōderfull that the citye of London doeth suffer such whordom vnpunished. God hath suffered long of hys great lenitie, mercye, and benyngnitye, but he wyl punishe sharply at length, if we do not repente. There is sum place in London, as they saye, *immunitie*, *impunitie*. What should I call it? a preueledged place for whoredome. The Lorde Mayer hath nothynge to do there, the Sheriffes, thei can not medle wyth it. And the queste, they not enquire of it, and there men do brynge theyr whores, yea other mennes wyues, and there is no reformacion of it.

Ther

There is suche dysynge howses also, they saye, as hath not bene wonte to be, where yong Gentlemenne dyse away their thryfte, and where dysynge is, there are other folyes also. For the loue of God lette remedye be hadde, lette vs wrestle and stryue agaynste synne. Wenne of Englande in tymes paste, when they woulde exercyse theym selues (for we must nedes haue some recreation, oure bodyes canne not endure wythoute some exercyse) they were wonte to goo a broode in the fyeldes a shootynge, but nowe is turned in to glossyng, gullyng, and whorynge wythin the house.

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The arte of shutynge hath ben in tymes past much estemed in this realme, it is a gyft of God that he hath geuen vs to excell all other nacions wyth all It hath bene goddes instrumente, whereby he hath gyuē vs manye victories agaynste oure enemyes. But nowe we haue taken vp horyngein tounes, in steede of shutyng in the fyeldes. A wonderous thynge, that so excellente a gift of God shoulde be so lytle estemed. I desyer you my Lordes, euen as ye loue the honoure, and glory of God, and entende to remoue his indignacion, let ther be sente fourth some proclimacion, some sharpe proclimacion to the iustices of peace, for they do not their dutye. Justices nowe

now be no iustices, ther be ma-
nye good actes made for thys
matter already. Charge them
vpō theyr allegiaunce & this sin
gular benefit of God maye be
practised, and that it be not tur
ned into bollyng, glossyng and
whorryng wythin the townes,
for they be negligente in exce-
cutyng these lawes of shuting.
In my tyme, my poore father,
was as diligent to teach me to
shote, as to learne anye other
thynge, and so I thynke other
menne dyd theyr children. He
taught me how to drawe, how
to laye my bodye in my bowe,
and not to drawe wyth strēgth
of armes as other nacions do,
but with strength of the bodye
I had my bowes boughte me
accordyng to my age & strēgth
as

as I encreased in them, so my bowes were made bigger, and bigger, for men shal neuer shot well, excepte they be brought vpinit. It is a goodly art, a holsome kynde of exercise, & much commended in physike. Marcilius Sicanus in hys boke *de triplici uita* (itis a greate while sins I red hym nowe) but I remēbre he commendeth this kinde of exercise, and sayth, that it wrestleth agaynst manye kyndes of diseases. In the reuerēce of God, let it be continued. Let a Proclamation go furth, chargynge the Iustices of Peace, ỳ they se suche Actes & statutes kept, as were made for this purpose. I wyl to my matter. I entend this day to entreate of a pece of scripture, writtē in the be-

begynynge of the .v. Chapter of Luke. I am occasioned to take thys place by a boke sent, to the Kynges Mayestye that deade is, by Mayster Poel. It is a terte, that he doeth greatlye abuse, for the supremitye. He rackesit, and byolentesit, to serue for the mayntenaūce of the byshop of Rome. And as he did enforce the tother place, that I entreated of last, so dyd he inforce thys also, to serue hys matter. The storye is thys.

Our Sauioure Christe was come nowe to the bancke of the water of Genezareth. The people were come to hym and flocked aboute hym to ere hym preache.

And

And Jesus toke a boote that was standynge at the poole, it was symõnes bote, and wente into it. And sittynge in the bote he preached to them that were on the bancke. And whan he had preached and taught thẽ, he spake to Simon and bade hym launch out fourther into the depe, and lose hys nettes, to catche fysshe. And Symon made aunswere, and sayed. Mayster, we haue labored all nyght, but we caught nothing howbeit at thy commaundement because thou byddest vs. we wyll go to it agayne. And so they dyd, and caught a greate draught, a miraculus draught so much that the net bracke, & they called to theyr fellowes that were bye, for they had .ii. botes

botes to come to healpe them, and they came and filled both theyr botes ſo full, that they were nygh drounynge. Thys is the ſtorye: That I maye declare thys texte ſo, that it may be to the honoure of God and edificacion of youre ſoules and myne both. I ſhall deſier you to healpe me wyth your prayer in the whiche. &c.

Factum eſt autem. (Sayth the text) *cũ turba irrueret in eum.* Sayncte Luke telles the ſtorye, and it came to paſſe, when the people preſed vpõ hym, ſo that he was in perill to be caſt into the pond they ruſhed ſo faſte vpon hym and made ſuch throng to hym. A wonderous thynge, what a deſyre the people had in thoſe dayes to heare oure ſauioure

Chriſt

hyste preache, and the cause may be gathered of the latter and of the hapter that went before. Oure Saviour Christ had preached vnto them, and healed the sycke folkes of suche diseases and maladies as they had and therefore the people woulde haue retayned hym styll. But he made them answere, and sayed.

Et aliis ciuitatibus oportet me euangelisare regnum dei, nam in hoc missus sum. I must preache the kyngedome of god to other cyties also, I muste shewe them my fathers wyll: for I came for that purpose. I was sente to preache the worde of God. Our Saviour Christ sayed, howe he muste not tarye in one place, for he was sent to the worlde to preache euerye where.

where. Is it not a meruaylous thyng, that oure vnpreaching prelates can read thys place, & yet preach no more then they do. I maruayle, that they can go quyetlye to bed, and se how he alloureth thē with hys example, to be diligente in theyr, office. Here is a godly lesson also howe oure Sauioure Christe fled from glory. Yt these ambicious parsons, that climbe to honoure by bywales inordinatly, would cōsider this example of Iesus christ, they shold come to more honour thē they do: for when theiseke honour by such bywalkes, thei come to cōfucio honour foloweth thē ẏ seke it. Oursauiour Christ, gat hym a waye erlye in the mornynge, and went vnto the wildernes.

I woulde they woulde folowe thys example of Chriſte, and not ſeke honoure by ſuche by waikes as they do. But what dyd the people? when he had hyd hym ſelfe, they ſmelled him out in the Wyldernes, and came vnto him, by flockes, and folowed hym a greate nombre. But where reade you that a greate nomber of ſcribes and Phariſes, and Byſhoppes folowed hym. There is a doctour that wryteth of thys pale, his name is Doctoure Gorrham, Nycolas Corrham, I knewe hym to be a ſchoole Doctoure a greate while a go, but I neuer knewe hym to be an enterpreter of ſcripture tyl nowe of late. he ſayeth thus, *maior deuocio in laicis vetulis quam in clericis. et. c.* There

is

is more deuocion sayeth he, in laye folke, and olde wyues, These symple folke, the vulger people, the in the clarkes, they be better affecte to the worde of God, then those, that be of the clergye. I maruyle not at the sentence, but I maruayle to fynd such a sentence in such a doctor. If I shoulde saye so much, it would be sayed to me, that it is an euyll byrd that defiles hys owne nest, and *Nemo lædit nisi a seipso*. There is no man hurte, but of hys owne selfe. There was veryfied the sayinge of oure Sauioure Christe Whiche he spake in an other place. *Vbicunque fuerit cadauer, ibi congregabuntur aquilæ.* Where soeuer a deade carion is, thither wil ỹ egles gather. Our sauiour christ

compares hymselfe to a deade carrion, for where the carrion is, there wyl the Egles be, and thoughit be an euyl smel to vs: and stynckes in a mans noose yet it is a swete smell to the Egles, they wyl serch it out. So the people sought oute Chryst, they smelt hys sauour, he was a swete smell to them. Ye is *Odor vitæ ad vitam*, the smel of life to life. Thei flocket about him lyke Egles. Christ was the carrion, & the people were the Egles.

Thei had no pleasure to heare the Scribes and the Pharises thei stancke in their nose, their doctrine was vnsauery, it was but of Lolions, of decimations of Anets seade; and Cummyn and suche gere. There was no comfort in it for soore soules, there was no consolation

for

for wounded soules, there was no remedye for synnes, as was in Christes doctryne. Hys doctryne eased the burden of the soule, it was swete to the common people, & sower to ỹ Scribes. It was such comforte and pleasure to thē, that thei came flockyng aboute hym. Wherefore came thei? *vt audirent uerbū dei*, it was a good commyng. They came to heare the word of God. It was not to be thought that they came all of one mynde to here the worde of GOD. It is lykely ỹ in so grat a multitude, some came of curiositie, to here some nouelles, & som cāsmellīg a swete sauour, to haue cōsolation & cōfort of Gods word for we cannot be saued wout hering of the word. It is a necessarye waye to saluation.

We can not be saued wythout fayeth, and fayth commeth by hearynge of the worde. *Fides ex auditu.* And howe shal they heare wythout a preacher? I tel you it is the foresteppes of the ladder of heauen, of oure saluacio. There must be preachers if we loke to be saued. I tolde you of thys gradacion before in the tenth to the Romaynes. Consider it well. I had rather ye shoulde come of a naughtye mynde, to heare the worde of God, for nouelty e, or for curiosite to heare some pastime, then to be awaye. I had rather ye shoulde come as the tale is by the Gentelwoman of London one of her neyghbours mette her in the streate, and sayed mestres whether go ye, Mary say-

sayed she, I am goynge to S. Tomas of Acres to the sermō, I coulde not slepe al thys laste nyght, and I am goynge now thether, I neuer kayled of a good nap there, and so I had rather ye should go a napping to the sermons, than not to go at al. For w̄ what mind so euer ye come, thoughe ye come for an ill purpose, yet peraduenture ye maye chaunce to be caught or ye go, the preacher maye chaunce to catche you on hys hoke. Rather then ye should not come at al, I would haue you come of curiositie, as Sayncte Augustyne came to heare Sainct Ambrose. When Sayncte Augustyne came to Mylane, (he telles the storye hym selfe in the end of his boke

of confessiõs) he was very desi-
rous to here S Ambrose, not
for any loue he had to the doc-
trine ỹ he taught, but to here
his eloquẽce, whether it was
so greate, as the speache was,
and as the bruite went. Wel, be
fore he departed Sayncte am-
brose caught hym on hys hoke
and conuerted hym so, that he
became of a Maniche, and of a
platonicke a good christiã, a de-
fender of christes religion, and
of the fayeth afterwarde. So
I wouldde haue you come to ser
mones. It is declared in many
mo places of scripture, howe
necessarye preachynge is, as
thys. *Euangelium est potentia dei ad sa-*
lutem omni credenti. The preachynge of
the Gospel, is the power of god
to euery man that doth beleue

ye meanes gods worde opened,
It is ye instrument, & the thing
wherby we are saued. Beware
beware ye diminishe not thys
office, for if ye do, ye decaie god-
des power to al that do beleue.
Christe sayeth consonaunte to
the same, *Nisi quis renatus fuerit e super-
nis, non potest videre regnum dei.* Except
a man be borne a gayne from
a boue, he can not se the kyng-
dome of God. Ye muste haue a
regeneracion: and what is this
regeneracion? It is not to be-
Christened in water (as these
fyue handes expound it) and
nothynge elles. Howe is it to
be expounded then? sayncte Pe-
ter sheweth. That one place
of Scripture declareth ano-
ther. It is the circumstaunce,
and collacion of places that

make scripture playne. *Regenerati autem* (sayeth Sayncte Peter) and we be borne a gayne. Howe? *Non ex semine mortali, sed immortali*. Not by a mortall seade, but by an immmortall. What is this immortall seade? *per sermonem dei viuentes*. By the worde of the liuyng God, by the worde of God preached and opened. Thus commeth in oure newe byrth. Here you maye se howe necessarye thys office is to oure saluacion This is the thynge that the deuill wrastleth most agaynste, it hath bene all hys studye to decaye thys office, he worketh agaynste it as muche as he can he hath preuailed to much, to much mit. He hath set vppe a state of vnpreachynge prelacye in this Realme this. vii. C. yere A state of vnpreachyng prelacy

He

He hath made vnpreachynge prelates. He hath styred vp by heapes to persecute thys office in ỹ title of heresy he hath sturred vppe the Maygistrates to persecute it in the title of sedicion. And he hath stirred vp the people to persecute it wyth erprobacions & slaũderous wordes, as by the name of newe learnynge straunge preacheyng: and wyth impropriacions he hath turned preachynge in to priuate Masses. If a preste shoulde haue left Masse vndon On a sonday wiin these ten yeres all Enlande shoulde haue wondered at it, but they might haue left of the sermon .xx. sondayes and neuer haue ben blamed. And thus by these impropriations priuate Masses were

set

set vp, and preachynge of gods worde troden vnder foote. But what doth he now? what doeth he now? he sterres mē vp to outragious rearyng of rētes, that poore mē shal not be able to fynd their childrē at the scholes to be diuines. What an vnreasonable deuillis thys? he prouides a grate while before hād for the time that is to come. He hath brought vp nowe of late the most monstrouse kynde of couetousnes that euer was heard of. He hath inuented fee fermyng of benefices, and al to decaye thys office of preachynge, in so much that whē any man heare after shall haue a benefice, he maye go where he wyll for any house he shall haue to dwell vpon, or any glebe lande

to

to kepe hospitalitie withal, but he must take vp a chāber in an Alehouse & there sit and plaie at ỹ tables all the day. A good-lye curate. Yt hath caused also through this monstrous kinde of couetousnes, patrons to sel theyr benefices. Yea what doth he more? He getteth him to the vniuersitie, and causeth great mē & squiers to sēd theyr sonnes thither, & put out poore scholars ỹ should be diuines: for theyr parentes entēd not they shalbe preachers, but ỹ they may haue a shewe of lerninge. But, it were to lōg to declare vnto you what deseit & meanes ỹ diuel hath found to decaie ỹ office of saluacio, this office of regene ratio. But to return to my mat ter. The people came to here ỹ word of god, they hard him wil-

lēce A

I remember nowe a saying of Sayncte Chrisostome, and peraduenture it myght come here after in better place, but yet I wyll take it, whiles it commeth to my mynd the saying is thys. *Et loquentem eum audierunt in silentio, serie-nu locutionis non interrumpentes.* They harde hym (sayeth he) in silēte not interruptynge the order of hys preachinge. Ye meanes they hard hym quietkely, without any shouelynge of feete, or walkynge vp and downe. Surely it is an yll myslorder, that folke shalbe walkyng vp and downe in the sermon tyme (as I haue sene in this playce this Lente) and there shalbe suche hussynge and bussynge in the preachers eare, that it maketh hym often tymes to forget hys mat-

matter. O let vs consider the kynges Maiestyes goodnes, Thys place was prepared for thanke tynge of the bodye, and hys Maiestye hath made it a place for the comforte of the soule, and to haue the worde of God preached in it, shewynge hereby that he would haue all hys subiectes at it, if it myghte be possible. Consider what the kynges Maiestye hathe done for you, he alloweth you all to heare wyth hym. Cõsider wher ye be, fyrst ye oughte to haue a reuerence to Godds worde, and thoughe it be preached by pore men, yet itis the same worde that oure. Sauiour spake. Consider also the presẽce of the kynges Maiestie Gods myghe bycare in earth, hauyng a re-

spectes

spect to his personag, ye ought to haue reuerence to it, & consider that he is goodes hyghe minister, & yet allowethyou all to be partakers with him of hyerying of gods word. This benefit of his would be thankefully taken, & it would be highly esteemed. Hear in silẽce, as Chrisostõ sayeth. It maye chaunce that some in the companye may fall sicke, or be diseased, if there be any suche, let them go away, w silẽce, let them leaue their salutacions tyll they come in the courte, let them departe with silence. I toke occasion of Chrisostomes wordes to admonyshe you of thys thynge. What shold be ye cause, that our Sauioure Christe wente into the bote? the scripture calleth it Nauis or nauicula. But it was no ship.

it

it was a fyshers bote, they were not able to haue a shyp. What shoulde be the cause, why he would not stand on the bāke & preach ther, but he desired Peter to drawe ỳ bote some what frō ỳ shore into ỳ middes of the water. What shold be ỳ cause? What shold be the cause? One cause was, for that he might sit their more cōmodiously, thē on ỳ bāke, an other cause was, for ỳ he was like to be thrust into ỳ pōd of ỳ peple ỳ came vnto him. Why? our sauiour Christ might haue wt stode thē, he was strōg inough to haue kept hymselfe frō thrustīg into the water. He was strōger, thē they al, yf he had lysted he myght haue stode on the water, as wel as he walked on the water, truth it is, so might he haue done in dede.

But

But as it was sometyme hys pleasure to shewe the power of hys Godheade, so he declared nowe the infirmitie and imbicilitye of hys manheade. Heare he geueth vs an example what we shall do, we must not tempt God by any miracles, so lōg as we may walke by ordinary wayes. As oure Sauioure Christ when the diuel hadde hym on the top of the temple, and wold haue had hym caste hym selfe doune, he made hym this answere, *Non tentabis dominum deum tuum.* Thou shalt not tempt thy lord God, as if he shoulde haue sayed. We maye not tempte God at all, it is no tyme nowe to shewe any miracles there is an other way to gō doune, by greefinges. Thus he dyd to shewe

vs an example, that we muste not tempte God, except it be in extreme necessitye, and when we cannot other wayes remedy the matter to leaue it all to God, elles we maye not tempt the maiestye of hys deyte. Beware temptynge of God. wel, he commes to Simons bote, and why rather to Simons bote then an nother. I wyl aunswere, as I findein experience in my selfe. I came hither to day, frō Lambeth in a whirry, and when I came to take my bote, the water mē came about me, as the maner is, and he wold haue me, & he wold haue me. I toke one of them. Nowe ye wyll aske me why I came in ỹ bote, rather thē in a nother,

be-

because I woulde goin to that that I se stande nexte me, it stode moze commodiously fo; me. And so dyd Chzist by Simons bote. It stode neuer fo; him, he sawe a better seate in it. A good natural reasō. Nowe come the papistes, and they wyll make a misterie of it, they wyll pyke out the supremely of the Bishop of Rome in Peters bote. We maye make allegoziesinonghe of euerye place in scripture, but suerli, it must nedes be a symple matter that standes on so weke a grounde. But ye shall se further. Ye desired Peter to thzuste out hys bote from the shoze. Ye desired hym. Yeare was a good lesson fo; the Bishop of Rome, and al hys colledge of Cardinalles to

lerne

learne humilitye and gentelnes. *Rogabat eum.* Ye desired hym, it was gētly done of hym, without any austeritie, but wyth al vrbanitie, myldnes, & softnes and humilitye. What an exāple is thys, that he giues them heare: but they spie it not they can se nothynge but the supremycye of the Byshop of Rome. A wounderous thynge what syghte they haue. They se nothynge but the supremicye of the Byshop of Rome. *Imperabatis ouibus meis*, sayeth Ezechiell, *cum asperitate, et austeritate, et dispersæ sunt absque pastore.*

Ye haue ruled my shepe and commaunded them wyth greate lordlines, austeriye, and power, and thus ye haue dispersed my shepe abrode, and

why? Ther was no shephard, they had wanted one a great while. Rome hath bene many hūdred yeres wout a good shepard, They would not lerne to rule thē gētly, they had rule ouer thē, but it was w curssings ercōmunicacions, w great austerite, and thūderbōltes, and the diuel and al, to mayntaine their vnpreachyng prelacye. I beseche God open their eyes, y they maye se the trueth, & not be blinded with those thynges, that no mā can se but they. It folowethin the text. *Sedens docebat de naui*. He taught sittyng. Preachers be lyke, were sitters in those dales, as it is written in a nother place. *Sedent in cathedra moisis* They sette in the chayer of Moses.

I

I wolde oure preachers wolde preache sittynge, or standynge, one waye, or other. It was a godly pulpit that our Sauiour Christ hadde gotten hym here. An olde rotten bote. And yet he preached hys fathers wyll, hys fathers message out of thys pulpyt. He regarded the people more then ỹ pulpit. He cared not for the pulpit, so he myght do the people good. In dede it is to be cõmended for the preacher to stand, or sit, as the place is, but I would not haue it so superstitiously esteemed, but that a good preacher may declare ỹ word of god sittig on a horse, or prechig in a tre. And yet if this shold be done, ỹ vnpreachyng prelattes would laughe it to skorne.

And though it be good to haue the pulpit set vp in churches, that the people may resort thither, yet I woulde not haueie so superstitiously vsed, but that in a prophane place the worde of God might be preached some times, and I woulde not haue the people offended wyth all, no more, then they be with our Sauioure Christes preachyng out of a bote. And yet to haue pulpetes in churches it is very well done to haue them, but they woulde be occupied, for it is a vayne thyng to haue them as they stād in many churches. I harde of a Bysshop of Englande that wente on visitacion and (as it was the custom) whē the Bysshop shoulde come and be runge into the toune, the

greate

greate belles clapper was fal-
len doume, the tyall was broke,
so that the Bysshop coulde not
be runge into the toune. Ther
was a greate matter made of
thys, and the chiefe of the pa-
rysshe were muche blamed for-
in the bisitacion. The Bysshop
was some what quicke wyth
theym, and signified that he
was muche offended. They
made theyr aunswere, and
excused them selues, as wel as
they coulde, it was a chaunce,
sayd they, that ỹ clapper brake
and we coulde not get it amen-
ded by and by, we must tarry ye
til we can haue done it. It shal
be amended as shortelye as
maye be. Amonge the other
there was one wyser then the
rest, and he commes me to the

Bishop. Why mi Lord, sayth he, doth your lordship make so grat matter of the bell, that lacketh hys clapper? here is a bell, sayeth he, and poynted to the pulpit, that hath lacked a clapper thys .xx. yeres. We haue a parson, that fetteth out of thys benefice fiftye pounds euerye yere, but we neuer se hym. I warrant you ỳ Bishop was an vnpreachyng prelate. He could fynde faute wyth the bel, that wanted a clapper, to ryng hym into the toune, but he could not fynd any faut wyth the parson that preached not at his benefice. Euer thys office of preachynge hath bene least regarded, it hath thanke hadde the name of goddes seruyce They must synge. Saluefes. adies aboute

the churche, that no man was the better for it, but to shewe theyr gaie cotes, and garmentes. I came once my selfe to a place, ridyng on a iorney home warde from London, and I sente worde ouer nyght into the toune that I would preach there in ỹ morninge because it was holy day, and me thought it was an holye dayes worke, The church stode in my waye, and I toke my horse, and my companye, and went thither, I thoughte I shoulde haue founde a greate companye in the churche, and when I came there, the churche dore was faste locked.

I tarried there halfe an houer and more, at last the keye was found

founde, and one of the parishe commes to me and sayes. Syr thys is a busye daye wyth vs, we can not heare you, it is Robyn hoodes daye. The parishe are gone abrode together for Robyn hoode, I praye you let them not. I was fayne there to geue place to Robyn hoode. I thought my rochet shoulde haue bene regarded, thoughe I were not, but it woulde not serue, it was fayn to geue place to Robyn hoodes men.

It is no laughynge matter my frendes, it is wepyng matter, a heauy matter, a heauy matter, vnder the pretence for gatherynge for Robyn hoode, a traytoure, and a thefe, to put out a preacher, to haue hys office lesse estemed, to prefer

Ro-

Robyn hod before the ministra-
cion of Gods word, and all thys
hath come of vnpreachynge
prelates. Thys Realme hath
ben ill prouided for, that it hath
had suche corrupte iudgemen-
tes in it, to prefer Robyn hode
to goddes worde. Yf the By-
shoppes had bene preachers,
there shoulde neuer haue bene
any suche thynge, but we haue
a good hope of better. We haue
had a good begynnynge, I be-
seech God to continewe it. But
I tell you, it is farre wide, that
the people haue suche iudge-
mentes, the Byshoppes they
coulde laughe at it. What was
that to them? they would haue
them continewe in their igno-
raunce styll, and them selues
in vnpreachyng prelacye. Wel,
sit-

fyttynge, fyttynge. He latte doune and taught. The texte doeth tell vs that he taughte, but it doeth not tell vs what he taughte. If I were a papist I coulde tell what he sayed. I woulde in the Popes iudgemente shewe what he taught. For the Bysshop of Rome hath *in ferinio pectoris sui*, the true vnderstandynge of Scriptures. If he cal a counsayle of colledge of Cardinalles, he hath authoritye to determyne the supper of the Lorde, as he dyd at the counsayle of Florence. And Pope Nicolas, and Bysshoppe Langfrancke shal come and expounde thys place, and saye, that oure Sauioure Christe, sayed thus. Peter I

do

do meane thys by syttynge in thy bote that thou shalte goo to Rome, and be Bysshoppe there fiue and twentie yeares, after myne ascension. And all they successours shal be rulers of ỳ vniuersal church after ỳ. Yeare wouldе I place also holye water, and hollye breade, and all vnwrytten verytes, if I were a Papiste, and that Scripture is not to be expounded by anye priuate interpretacion, but by oure holye father, and hys colledge of Cardinalles.

Thys is a greate dele a better place then. *duc in altum*. But what was Christes sermon? it maye sone be gathered what it was. Ye is alwayes like him selfe.

Hys

Hys fyrste Sermon was. *penitentiam agite*, do pennaunce, your lyuynge is naught, repente. Agayne at Nazareth, whan he redde in the temple and preached remission of synnes, and healynge of woundyd consciences, and in the longe sermon in the mount, he was alwayes lyke hymselfe, he neuer dissented from hymselfe. O there is a writer hath a ioile text here, and hys name is, Dionisious. I chaunced to mete wyth hys boke in my Lorde of Caunterberyes librarye: he was a Monke of the charterhousse. I maruayle to find such a sentence is that authour. What taught Christ in thys sermon? Mary sayeth he, it is not written. And he addeth more vnto

it

st. Euangeliste tantum scripserunt de sermonibus et miraculis christ quantum cognouerunt inspirante deo sufficere ad edificacionem ecclesie ad confirmacionem fidei, et ad salutem animarum. It is true it is not wrytten. Al hys miracles were not wrytten, so neyther were al hys sermons wrytten, yet for all that the euangelistes dyd wryte so muche as was necessary. They wrote so muche of the miracles and sermons of Christ as they knewe by godes inspiration to be sufficient for the edifynge of the churche, the confirmacion of oure fayth and the health of our soules. If thys be true as it is in dede, where be written verities? I meruayle not at the sentence but to fynde it in suche an authour. Jesus what authorite he

gy-

gyues to goddes worde. But GOD woulde that suche men shoulde be wytnesse wyth the authoritye of his boke, wil they nill they.

Nowe to drawe towardes an ende. It folowethin the text *duc in altum*. Here comes in the supremitye of the Byshoppe of Rome. When oure Sauioure Christ had made an ende of hys sermō and had fed their soules, he prouided for theyr boddies. First he began wyth the soule. Gyldes worde is the fode of it. Nowe he goth to the body, he hath charge of them boeth, he gyueth fode for them boeth: we must commit the fedyng of the body and of the soule to hym. Well, he sayeth to Peter. *duc in altum*. Launche in to the depth,

put

put forth thy bote farther into the deepe of the water. Lose youre nettes, nowe fysshe. As who shoulde saye, youre soules are now fedde, I haue taught you my doctrine; nowe I wyll confirme it wyth a miracle. Lo sy) here is *duc in altum*, Here Peter was made a greate man saye the Papistes, and all hys successours after hym. And thys is deriued of these fewe wo)ds. Launch into the deepe. And their argumente is thys: he spake to Peter onelye, and he spake to hym in the singular number, ergo he gaue hym such a pre)eminence a boue the rest. A goodly argument, I wene it be a sillogismus. *in quem terra pontus*. I will make a lyke argument, Oure Sauioure Chri)te saye)

to Judas, whan he was about to betraye hym *quod facis fac citius*. Nowe whan he spake to Peter ther were none of his disciples by, but James and John, but whan he spake to Judas they were al present. Wel, he sayd vnto him, *quod facis fac citius*. Spede thy busines, yͤ thou hast in thy heade, do it. He gaue him here a secret monicion that he knewe what he intẽded, if Judas had had grace to haue taken it and repented. He spake in the singular number to him, ergo he gaue hym some preeminence. By like he made him a Cardinall, and it myghte ful wel be, for they haue folowed Judas euer syns. Here is as good a grounde for the Coledge of Cardinalles, as the other is for the supremitie of the Bishop

of

of Rome. Our Sauiour Christ (say they) spake onely to Peter for preeminence, because he was cheife of the Apostles, and you cā shewe none other cause Ergo thys is the cause why he spake to hym in the syngular number. I dare saye there is neuer a whirrimā at Westminster brydge but he can answere to thys, and gyue a naturall reason of it.

He knoweth that one man is able to shoue the bote, but one man was not able to caste out the nettes, and therefore he sayed in the plural nomber. *laxate retia*: Louse youre nettes. and he sayed in the syngular number to Peter, launch out the bote. why? because he was able to do it.

But he spake the other in the plural nomber, because he was not able to conuaye the bote, and cast out the nettes to. One man coulde not do it. Thys woulde the whirry man saye, and that wyth better reason, then to make such a misterie of it, as no mã can spye but they. And the cause why he spake to all, was to shewe that he wyll haue all Christen mẽ to worcke for theyr lyuynge. It is he that sendes foode both for the body, and soule, but he wyll not send it, wythoutlaboure. He wyll haue all Christen people to laboure for it, he wyll vse oure labour as a meane whereby he sendeth oure foode. Thys was a wounderous myracle of oure Sauioure Christe, and

dyd

dydit not onely to allure them to hys discipleshippe, but also for our commoditye. It was a seale, a seale, to seale, hys doctrine wythall. Nowe ye knowe that suche as be kepars of seales, as my Lorde Chauncelour and suche other, what so euer they be, they do not all wayes seale, they haue a sealynge tyme (. For I haue harde poore men complaine, that thei haue bene put of from tyme to tyme of sealynge to another, tyll all theyr money were spent). And as they haue tymes to sealein, so oure Sauioure Christe had hys tyme of sealynge. When he was herein earth, wyth his Apostles, and in the tyme of the primitiue churche, Christes doctrine was sufficientelye sea-

led already wyth seales of hys owne makynge, what shoulde oure seales do? What nede we to seale his seale? it is a confirmed doctrine alredi. O luther, when he came into that worlde fyrst, and disputed agaynst the decretales, the Clementines, Alexandrines, Extrauagantines, what a do had he. But ye wyll saye paraduenture he was deceyued in some thynges I wil not take vpon me to defend him in al pointes, I wil not stand to it, ỹ al that he wrot was true, I thinke he would not so hym selfe. For there is no man, but he maye erre. He came to further and further knowledge, (but surely he was a good instrumēt). Wel I say, when he preached fyrste they called vpō him to do myracles,

they

thei were wrought before. And so we nede to do no miracls. Indede when the popish prelates preached fyrst, thei had nede of miracles, & the deuil wroughte some in the preachynge of purgatorye. But what kynde of miracles these were, all Englande doeth knowe, but it will not knowe. A wounderfull thinge, that the people wyl continewe in theyr blyndnes and ignoraūce stil. We haue greate vtilitie of the miracles of oure sauiour Jesus Christe. He doth signifye vnto vs, by this wōderful worcke, ỹ he is Lord aswel of ỹ water as of the lād. A good cōfort for those ỹ be on ỹ water, whē thei be in ani tēpest, or daūger to call vpon him. The fishe here came at his cōmaūdemēt.

Here we maye learne that all thynges in the water are subiecte to Chriſte. Peter ſayed. Syr, wee haue laboured all nighte, and haue not caught one fynne, howbeit at youre word we wyll toit a freſhe. By this it appereth that ỹ gaine, the lucre, the reuenewes that we get, muſt not be imputed to oure labour, we maye not ſay, gramercy labour: itis not oure labour, itis our ſauiour Chriſt that ſendeth vs luynge, yet muſte we laboure, for he that ſayed to Peter labour, and he that bad the fyſhers laboure, biddes all menne to laboure in theyr buſines. There be ſome people that aſcribe their gaynes, theyr encreaſe, gotten by anye faculty e, to the deuil. Is

there

ther any trowe ye in England would say so? Nowe if any man shoulde come to an other, and say he gat hys lyuynge by the dyuell, ye would fall out wyth hym. There is not a man in Englande that so sayeth, yet is there some that thynche it. For al ỹ get it with false biyng and sellyng, wyth circumuention, wyth vsury, impostures, mixte wares, false waighytes, deceyuynge theyr Lordes and maisters, all those, that get theyr goodes on thys fashion, what do they thynche, but that the deuil sendes them gaynes and ryches. For they be hys (beyng vnlawefully gotten) What is thys to say, but that the dyuell is authour of theyr gaynes when they be so gotten? For

God

God inhabites them. *deus non volens iniquitatem tu es.* God wyl no iniquitie. These folke are greatly deceiued. Ther be some againe impute al to their labours & wozkes.

Yea, on the hollye day, they can not fynde in their hertes to come to the Temple, to the blessed cõmunion, they must be wozkīg at home. These are wid againe on the otherside. And some there be ỹ thinke, if they wozke nothinge at al, they shal haue inough, they wil haue no good exercise, but gape & thinke that god wilsēd meat into their mouthes, and these are as far wide: they muste wozke, he bad the fishers wozcke. Our Sauiour Christ bad Peter wozke, & he that sayed so to them, sayes the

the same to vs, euerye man in his arte. *benedictio dei facit diuitem.*

The blessynge of God maketh a man ryche. He lettes hys sonne shyne vpon the wycked, aswell as vpon the good, he sendes ryches boeth to good and bad.

But thys blessynge turnes to them into a malediction and a curse, it encreseth their damnacion. Sayncte Paulle wrytynge to the Thessalonians, dyd put an order howe euerye man shoulde worcke in hys vocation. *Cum essemus apud uos, hoc precipiebamus uobis, ut si quis nollet operari, is nec edat.*

When I was amonge you (sayeth he) I made thys ordinaunce, that whosoeuer wold not

not do the worke of hys vocation, shoulde haue no meate. It were a good ordinaunce in a common weale, that euerye mā shoulde be set on worke, euery man in hys vocation. Lette hym haue no mete. Nowe he sayth furthermore. *Audiuimus quosdam inter uos uersantes inordinate, nihil operis facientes.* Iheresaye, thereis some amongest you, that lyues inordinatelye. What is that worde inordinatlye? ydelye, gyuynge them selues to no occupacion for theyr lyuynge. *Curiose agentes.* Curiouse men, gyuen to curiositye, to searchynge what other men do. Saynct Paule sayeth, he harde saye, he could not tell whether it were so or no. But he tooke occasion of hearynge saye, to sette out a good

and

and holsome doctrine. *his autem qui sunt eiusmodi precipimus, et obsecramus.* We commaund and desier you for the reuerẽce of God, if ther be any suche, that they wyll do the woorkes of their vocacion, and go quietly to their occupation, and so eate their owne bread, ells it is not their owne, it is other mens meate. Oure Sauiour Christ before he begã hys preachynge, lyued of hys occupacion, he was a carpenter, and gat hys liuynge wyth greate laboure.

Therefore let no manne disdayne, or thincke shorne to folowe hym in a meane liuynge, a meane vocation, or a common callynge and occupacion. For as he blessed oure nature wyth takynge vpon hym the shape

shape of mā, soin hys doyng he
blessed al occupaciōs and artes.
This is a notable exāple to sig-
nify ỹ he abhorres al idlenes.
When he was a Carpentar,
then he went, & dyd the woyke
of hys callynge, and when he
was a preacher he dyd the woy-
kes of that calling. He was no
vnpreachyng prelate. The By
shoppe of Rome shoulde haue
learned that at him. And these
gayners with false artes what
be they? They are neuer con-
tente wyth that they haue,
thoughe it be neuer so muche.
And they ỹ are true dealers,
are satisfied with that god sen-
des, thoughe it be neuer so litle
quæstus magnus pietas, cum animo sua sorte contento. Godlines is great gayne
It is lucre inoughe, it is van-
tage inoughe to be contēt with
that

that, that God sendes. The fayethfull can not lacke, the vnfaythfull is euer lackynge, though he haue neuer so much I wil nowe make an ende. *Labores manuũ tuarum*. Let vs al labour, Chriſte teacheth vs to labour, yea the Byſhop of Rome hym ſelfe, he teacheth him to labour rather then to be hedde of the church. Let vs put our truſt in God. *Labores manuum tuarum*. Caſte thy care vpon the Lord and he wyll norriſhe the and fede the. Agayne the Prophet ſayeth. *Numquam uidi iuſtum derelictum nec ſemen eius querens panem.*

I neuer ſawe the ryghteouſe man forſaken, nor hys ſeede to ſeke his bread. It is infidelytye, infidelitye that marres all to gether.

Well to my texte. *Labores manuum tuarum quia manducabis, beatus es et bene tibi erit. etc.* Because thou eatest the labors of thy hãdes, that, ỹ God sendes the of thy labour. Euery man must labour, yea though he be a Kynge yet he muste labour, for I knowe no mã hath a greater labour thẽ a Kynge. What is his labour? To studye goddes boke, to see ỹ there be no vnpreachynge prelates in his realme, nor bribing Iudges, to see to all estates, to prouyde for the poore, to see vittailes good chepe. Is not this a labour trowe ye? thus if thou duste labour, exercisynge the workes of thy vocatyon, thou eatest the meate that god sendes the, and thẽ it followeth. *Beatus es.* Thou art a blessed

sed manne in Goddes fauour, Et bene tibi erit. And it shall go well wyth the in this wozld, both in bodye & soule, foz God pzoudes foz both. Howe shalte thou pzo-uyde foz thy soule? go here Ser mons. Howe foz the boddy? la-bour in thy vocation, and then shall it be well wyth the, bothe here and in the wozlde to come thzough the fayth and merites of our sauiour Jesus Chzyst.

To whō with the father and the holy gost, be pzayse foz euer and euer, wozld with oute ende.

Amen.

The ende of the .vi. Sermon.

The seuenth Sermon of Maister Hughe Latimer, whyche he preached before the Kinges Maiestye wythin hys Graces Palaice at Westminster the xix. daye of Aprill.



Vecūque scripta sūt, ad nostram doctrinam scripta sunt. All thynges ỹ be written, they be written to be our doctrine. By occasion of thys texte (most honorable audiēce) I haue walked tuys Texte in the wyde fylde of scripture and vsed my libertie, & intreated of such matters as I thought, mete for this auditory. I haue had a do wyth many estates, euen with the highest of all, I haue entreated of the

the dutye of Kynges, of the dutye of maiestrates, and Iudges, of the dutye of pzelates, allowyng that ỹ is good, & disallowyng the contrary. I haue taught that we ar all synners, I thinke there is none of vs al, neither pzecher, noz hearer but we maye be amended, and redzesse oure lyues. We maye all saye, yea all the packe of vs, *peccauimus cum patribus nostris*. We haue offẽded and synned w̃ our fozefathers. *In multis offendimus omnes* There is none of vs al, but we haue in sondzy thinges greuously offended almyghtie God. I here intreated of many fautes and rebuked manye kyndes of synnes. I intende to daye by Goddes grace, to shew you the remedy of synne. We be in the

place of repentaunce, nowe is the tyme to call for mercy, whyles we be in this worlde. We be all synners, euen the best of vs all. Therefore it is good to here the remedy of synne. This day is commonlye called good Fryday, although euery day ought to be with vs good fryday, Yet this day we ar accustomed specially to haue a commemoratiō and remembraunce of the passion of our sauiour Jesu Christ This daye we haue in memory hys bytter Passion and death, which is the remedy of our syn. Therefore I intende to intreat of a pece of the story of hys passion. I am not able to intreate of all. That I may do that the better, and that it maye bee to the honour of God and edifica-

tion

tion of youre soules and myne both, I shal desyre you to praye &c. In thys prayer, I wyll desyre you to remember the soules departed, wythlaudes and prayse to almyghtie God, that he wouldе vouchsafe to assyste them at the hour of their death In so dooynge, you shalbe put in remembraunce to praye for your selues, that it may please GOD to assyste and comforte you in the agonies and paines of death.

The place that I wyll intreat of is in the .xxvi. Chapiter, of sayncte Matthewe, Howebeit, as I intreate of it I wyll borrowe parte of Saynte Marke and saynt Luke, for they haue somwhat, that saynt Mathew hath not, and especially Luke.

The texte is. *Tunc cũ uenisset Jesus in uillam que dicitur gethsemani.* Thẽ whẽ Jesus came, some haue in *uillam* some *in agrum*, some *in prediũ*. But it is all one, whẽ Christ came into a Graunge, into a peace of lãd, into a fielde, it makes no matter, cal it what ye wyl, at what tyme he had come into an honest mans house, and ther eaten hys pascquall lambe, and instituted and celebrate the lordes supper, and sette furth the blessed communion, then whẽ this was done, he toke his way to the place, where he knewe Judas would come. It was a solitarye place and thither he wente w̃ hys leauen Apostles. For Judas the twelfte was a boute his busines, he was occupied aboute his marchaundise,

and

and was prouydyng amõg the byshoppes and preistes, to come with an imbushment of Jewes to take our sauiour Jesu Christ

And when he was come into this feelde, or grandge, this vil lage, or ferme place, which was called Gethsemani, there was a Garden sayth Luke, into the whych he goeth, & leues .viii. of hys disciples wout, howbeit he appoynted thẽ what they shold do. He sayth *Sedete hic, donec uadam illuc, et orem.* Sit you here whiles I go yonder and prai. He told thẽ that he went to pray, to mouth thẽ what they should do, to fall to praier as he dyd. He lefte thẽ there, & toke no more with hym but .iii. Peter, James, and Jhõ to teach vs that a solitari place is mete for prayer. Then when

Ja.iiij. he

he was come into this garden, Cepiet expauescere. He begā to trimble, in so much he sayed. Tristis est anima mea usque ad mortem. My soule is heauye and pensyue, euen vnto death. This is a notable place, and one of the most especiall and chefeste of all that be in the storye of the passion of Christe. Here is oure remedye. Here we must haue in consideracion, all hys doynges and sayeinges for oure learnynge, for oure edification, for oure comforth, and consolacion. Firste of all he set hys thre Disciples that he toke wyth hym in an order, and tould theym what they shoulde do, sayinge. Sedete hic et vigilate mecum et orate.

Sytte here, and praye that ye enter not into temptacion,

but

but of that I wyll entreate afterwarde. Nowe when he was in the Garden, *cepit expauescere*. He beganne to be heauye, pencyue, heauye harted. I lyke not Diegens playeinge wyth this word *cepit*, it was a perfect heauynes, it was suche a one as was neuer sene the grater, it was not onely the begynning of a sorow. These doctours, we haue greate cause to thanke God for them, but yet I would not haue thē alwayes to be allowed. They haue handled many poyntes of our fayth very godly, & we may haue a greate staie in thē in many thinges, we might not well lake thē, but yet I woulde not haue men to be sworne to thē, & so addicte as to take hād ouer hed whatsoeuer they say, it

it were a great inconuenience so to do. Wel, let vs go forward He toke Peter, James & Jhon into thys gardē. And why dyd he take thē wyth hym, rather then other: mary those that he had taken before, to whom he had reueled in the hyl, the trā-sfiguracion and declaracion of his deitye, to se ỹ reuelacion of ỹ maiestie of his godhead: now in the garden he reueled to the same ỹ infirmity of his mānhod, because they had tasted of the swete, he would thei should tast also of the sower. He toke these wyth hym at both tymes, for two or thre is inoughe to beare witnes. And he began to be he uy in hys mynd. He was great lye vered wythin hym selfe, he was sore aflicted, it was a gret heauines, he had bene heauye ma-

many times before, and he had
suffered greate afflictions in
hys soule, as for the blynde-
nes of the Jewes, he was like
to suffer mo panges of paine in
hys body. But thys pãge was
greater thẽ any he euer suffred
yea, it was a greater torment
vnto hym I thynke, a greater
payne thẽ when he was han-
ged on the crosse, then when
the stower nayles were knoc-
ked and driuen throughe hys
handes and fete, then whẽ the
sharpe crowne of thornes was
thrust on hys head. Thys was
the heauines and pensiuenes
of hys hearte, the agony of the
spirit. And as the soule is more
precious then the bodye: euen
so is the paine of the soule more
greuous thẽ the paynes of the
body. Therfore ther is another
which

which wytteth. *horror mortis grauior ipsa morte.* The horrour & vglõnes of death is sorer thẽ death it selfe. This is the moste greuous paine, that euer christ suffered, euen this pang, that he suffered in the gardẽ. It is the most notable place one of them in the whole storie of ỹ passion, when he sayed. *Anima mea tristis est usque ad mortem*, My soule is heauy to death. And *cũ cepisset expauescere* and whẽ he began to quiuer, to shake. The greuousnes of it is declared by hys prayer ỹ he made.

Pater si possibile est. etc. Father if it be possible, away wt this cup, rid me of it. He vnderstod by this cup his paines of death. For he knewe well inoughe that hys passion was at hand, that Iudas was come vpon hym with

the

the Jewes to take him. There was offered vnto hym nowe the Jmage of death, the Jmage, the sence, the kelynge of hell, for death and hell go both together. I wyll entreate of thys Jmage of hell, whyche is death. Truelye no manne can shewe it perfectlye, yet I wyl do the best I can to make you vnderstād ẏ greuouse panges that oure Sauioure Chriſte was in whē he was in the garden, as mans power is not able to beare it, so no mās tong is able to expresse it. Paynters paynte death lyke a man wout skin, a body hauyng nothing but bones. And hel they paint it, horible flames of brēnīg fier, they bunge ll some what at it, thei come no thing nere it But thys is no true payntynge.

No

No paynter can paynte hel vn
lesse he coulde paynte the tor-
ment and condemnation both
of body and soule, ỹ possession &
hauyng of all in felicitie. Thys
is hel, this is ỹ Image of death
this is hell, such an euyl fauou-
red face, such an vgsome coun-
tenaunce, such an horrible vy-
sage our sauiour Christ sawe of
death and hell in the gardayn.
There is no pleasure in behol-
dynge of it, but more payne thē
anye tormge can tell. Death &
hell toke vnto them thys euyll
fauoured face of sine, and tho-
rough synne. This synne is so
hyghly hated of God, that he
doth pronounce it worthy to be
punished wyth lacke of all feli-
citie, with the sealyng of infeli-
citie. Death and hell be not on-
ly

ly the wages, the reward, ỹ ſtipẽd of ſin, but they are brought into ỹ world by ſinne, *per peccatum mors* ſayth S Paule, through ſynne deathe entered into the world. Moſes ſheweth the firſt comming in of it into the world Where as our fyrſt father Adã was ſet at libertie to lyue for euer, yet God inhibytynge hym from eatyng of the Aple, tould hym, If thou meddle with this fruite, thou & all thy poſteritie ſhall fal into neceſſitie of death from euerlyuynge, *morte morieris*, thou and all thy poſteritie ſhal be ſubiect to deathe, here came in death and hell. Synne was their mother. Therefore they muſt haue ſuche an Image as their mother ſinne would geue them. In vgſome thing and an

horri-

horrible Image must it nedes be that is brought in by such a thyng so hated of God, yea this face of death and hell is so terrible, that suche as hath bene wycked men had rather be hanged than a byde it. As Achitophell that traytoure to Dauid lyke an ambycious wretche thought to haue come to higher promocion, and therefore cõspired with Absolom against hys maiester Dauid. Ye when he sawe hys counsayle toke no place, goes and hanges hym selfe, in contemplacion of thys euyl fauored face of death. Iudas also when he came wyth buseyemenetes to take his maister Christe in beholdyng thys horrible face hanged himselfe. Yea the electe people of God,

the

the kayethfull hauinge the beholdyng of thys face, (though God hath alwayes preserued them, such a good God he is to them that beleue in hym, that he wyll not suffer them to be tempted aboue that, that they haue bene able to beare) yet for all that, there is nothynge that they complaine more sore, then of thys horrour of death. Go to Job. What sayeth he? *pereat dies in quo natus sum, suspendium elegit anima mea.* Wo worth the daye that I was borne in, my soule wolde be hanged, saying in his panges almoost he wyste not what. Thys was when wyth the eye of hys conscience, and the inwarde man he beheelde the horrour of death and hel, not for any bodyly payne that

he suffered, for when he hadde byles, botches, blaynes, and scabbes, he suffered them patiently. he coulde saye then, *Si bona suscepi munde manu domini et cetera.*

If we haue receyued good thynges of God, why shoulde we not suffer likewise euyl? It was not for any suche thynge, that he was so vexed, but the syght of this face of death and hell was offered to hym so liuely that he wolde haue bene out of thys worlde. It was thys euill fauored face of death that so troubled hym. Synge Dauyd also sayed, in contemplacion of thys vglsome face: *Laboraui in gemitu meo.* I haue bene sore vexed wt sighyng & mourning. *Turbatus est a furore oculus meus*, myne eye hath bene greatlye trou-

led

sed in my rage. A straunge thynge, when he had to fyght wyth Goliath that monstrous giante, who was able to haue eaten hym, he coulde a byde hym, & was nothyng a frayed and now what a worcke: what exclamacions makes he at the syghte of death? Jonas lyke wyse was bold inough, to byd the shypmen cast hym into the sea, he had not yet sene that face and wysage, but when he was in the Whales belly, and had there the beholdyng of it, what terror & distresse abode he? Ezechias whē he sawe Senacherib beseigynge hys citye on euerye syde most violently, was nothynge a frayde of the greate hoste and myghtye army that was is like to destroye

hym oute of hande, yet he was a frayed of deathe. When the Prophet came vnto hym, and sayed. *dispone domui tuæ, morte moreris. et non viues.*

It stroke him so to the harte that he fel a wepynge. O lorde what an horror was this? Ther be some writers that saies that Peter, James and Jhon, were in thys felynge at the same tyme and that Peter when he sayed.

Exi a me domine quia homo peccator sum.

dyd tast some part of it, he was so astonyshed, he wist not what to saye. It was not longe that they were in thys anguyshe, some sayes longer, some shorter but Christ was readye to comforte them, and sayed to Peter.

Ne

Ne timeas, be not afraied. A frend of myne tolde me of a certayne woman, that was. xviii. yeares to gether in it. I knewe a man my selfe Bilnei, lytle Bilnei, that blessed martyr of God, what tyme he had borne hys fagott, and was come a gaine to Cambridge hadde suche conflictes, wythin hym selfe, beholdyng thys Image of death, that hys frendes were a frayed to lette hym be alone, they were fayne to be wyth hym daye and nyght, and cõforted hym as they coulde, but no comfortes woulde serue. As for the comfortable places of scripture to bryng e theym vnto hym, it was as though a man woulde runne hym thyough the herte wyth a sweard. Yet afterward

all thys he was reuiled, & toke his death pacientlye, and dyed wel against the Tirannical sea of Rome. Wo wil be to that by-shoppe that had the examinacion of him, if he repented not. Here is a good lesson for you my frendes. If euer ye come in daunger, in duraunce, in prison for gods quarrell, and hys sake, (as he dyd for purgatorye matters, and put to beare a fagot for preachynge the true worde of God agaynste pilgremage and suche like matters) I wil aduise you first, & a boue al thinge to abiure al your frē des, all your friendeshyp, leaue not one vnabiured, it is they that shall vndo you, and not your ennemyes. It was his very frendes, that brought Bylnye

nie to it. By this it maye some-
what appere what oure saui-
our Christe suffered, he doeth
not dissemble it hym selfe, whē
he sayth, my soule is heauye to
death, he was in soloze an Ago
ny, that there issued out of him
as I shal entreat anone, dzop-
pes of bloud, an vgsome thyng
suerly, which his fact and dede
shewerth vs, what horrible pay
nes he was in foz oure sakes.
But you wyll saye, howe can
thys be? It were possible that
I and such other, as be great
synners shoulde suffer such af-
fliction. The son of God, what
oure Sauioure Christ? neuer
synned, howe can thys stande
that he shouldebe thys hande-
led? he neuer deserued it. Ma-
ry I wil tell you howe we must

consider oure Sauiour Chriſte two wayes, one way in his mā hode, a nother in his Godhed. Some places of scripture muſt be referred to hys deitye, and some to his humanitie. In hys godhed he ſuffered nothynge, but nowe he made hym ſelfe voide of hys deity, as ſcripture ſayth.

Cum eſſet in forma dei exinaniuit ſeipſum.

Where as he was in ỹ forme of God, he emptyed hym ſelfe of it, he dyd hyde it, and vſed himſelfe as though he had not had it, he would not helpe hym ſelfe wyth his godhed, he humbled himſelf wal obedience vnto death, euen to the death of the croſſe, this was in ỹ he was mā, he toke vpon hym our ſynnes, our ſynnes, not the worke of ſynnes, I meane not ſo, not

to

to do it, not to cõmit it, but to purge it, to cleanse it, to beare the stypende of it, and that waye he was the greate synner of the woꝛlde, he bare all the synne of the woꝛlde on hys backe, he woulde become better foꝛ it.

Nowe to sustayne and suffer the doloures of death, is not to synne, but he came into this woꝛlde, wyth hys passion to purge oure synnes. Nowe this that he suffered in the Gardaine is one, of ỹ bitterist peces of al hys passion, thys feare of death was the bitterest payne that euer he a bode, dewe to sin which he neuer did, but becam detter foꝛ vs. Al this he suffered foꝛ vs thys he dyd to satisfye foꝛ our synnes. It is much like

as

as if I ought a nother mā. rr. M. possides, and should paye it out of hande, or elles go to the dungen of ludgate, and whē I am goynge to pāson, one of my frēdes shold come, & aske, whether goeth this mā? And after he had hard the matter, shuld say, let me aunswere for hym, I wylbe come suertye for hym. Yea, I wyll paye all for hym. Such a part played our saui our Christ w vs. If he had not suffered thys, I for my parte shoulde haue suffered, accordynge to the grauite and quātitie of my synnes, damnacion. For the greater the synis, the the greateris the punishment in hell. He suffered for you and me in suche a degre, as is dewe to al ỹ sinnes of ỹ whole world.

It

It was as if you would immagin that one man had committed al the synnes since Adã, you maye be suer he should be ponished wyth the same horrour of deathin such a sorte as al men in the world should haue suffered. Fayne & put case our sauiour Christ, had cõmitted al the synnes of the worlde, al ẏ I for my parte haue done, all ẏ you for your parte haue done, and that anye manne elles hath done, if he had done all thys hym selfe, his agony ẏ he suffered should haue bene no greater nor greuouser, then it was Thys ẏ suffered in the garden was a portiõ I say of his passiõ and one of the bitterest partes of it. And thys he suffered for ours synnes and not for anye syn-

fynnes that he had committed hymselfe, for al we should haue suffered euery man according to his owne desertes.

Thys he dydde of goodnes, partelye to purge and clense our synnes, partly, because he would tast, & fele our miseries, *Quo posset succurrere nobis*, that he shulde the rather helpe and relieue vs, and partly he suffered to geue vs example, to behaue our selues as he dyd. He dyd not suffer, to discharge vs clene frō death, to kepe vs cleane frō it, not to tast of it. Nay nay, you muste not take it so. We shall haue the beholding of thys by some face euery one of vs, we shal fele it our selues. Yet oure sauiour Christ dyd suffer, to the entente, to sygnifye to vs, that

death

death is ouercomable. We shal in dede ouercome it, yf we repente, and acknowledge that our sauiour Jesu Christ pacified wyth his panges and paynes the wrath of ỹ father, hauynge a loue to walke in the wayes of God, yt we beleue in Jesus Christ, we shal ouercome death, I say, it shal not preuaile agaynst vs. Wherfore whensoeuer it chaunseth the my frād, to haue the tastynge of thys death, that thou shalt be temted wyth thys horror of death, what is to be done then? whensoeuer thou feelest thy soule heuy to death, make hast, and resort to this gardaine, and with thys fayth thou shalt ouercom thys terroure when it cōmeth.

Oh

Oh it was a greuous thyng, that Chryst suffered here. Oh ỹ greatnes of his dolour that he suffered in the gardē, partly to make amendes for our sinnes, and partly ta delyuer vs from deathe, not so, that we shoulde not dye bodyly, but that thys death should be a way to a better lyfe, and to destroye and ouercome hel. Oure Sauioure Chryst had a gardayne, but littel pleasure in it. You haue many goodly gardaynes, I wold you woulde in the myddes of theym consyder what agonye our sauyoure Chryste suffred in hys gardayne. A goodly meditacion to haue in youre gardaines. It shal occasion you to delight no farther in vanities, but to remēbre what he suffred

for

for you. It maye drawe you from sinne. It is a good monumente, a good sygne, a good monycyon to consider howe he be haued hym selfe in this garden.

Well he sayeth to hys Disciples. Syte here and praye wyth me. He wente a lytle waie of, as it were a stones cast from them, and falle to hys prayer, and sayeth. *pater si possibile est transeat a me calix iste.*

Father if it be possible. I waye wyth thys bytter cuppe thys outragious payne. Yet after he correctes hym selfe, and sayes. *veruntamem non sicut ego volo, sed sicut tu vis.*

Not my wyll but thy wyll be done O father. Here is a

good

good meditacion for Christen menne, at all tymes, and not onelye vpon good fridaye, lette good fryday be euery day to a Christian manne to knowe, to vse hys passyon to that ende and purpose, not to reade the storye, but to take the fruyte of it.

Some menne if they hadde bene in thys agonye, woulde haue run themselues through with theyr sweardes as Saul dyd, some woulde haue hanged theym selues, as Achitophell dyd.

Lette vs not folowe these menne, they be no examples for vs, but lette vs followe Christe, whyche in hys agony re-

stoyed to hys father wyth hys prayer. Thys must be our patō to worke by, here I myghte dilate the matter as touchynge prayinge to Sayntes, here we maye learne not to praye to Sayntes. Christe byddes vs.
Ora patrem qui est in celis.
Praye to thy father that is in heauē, to the creatur, and not to any creature. And therfore awaye wyth thies auowryes. Let God alone be our auowry, what haue we to do to rūne hither or thether, but only to the father of heauen. I wyl not tarye to speake of thys matter.
Our Sauiour Christ sette hys disciples in an ordre and commaunded theym to watch, and praye, sayinge. *vigilate et orate.*
Watch and pray. Wherto

shoulde they watche and praye. he sayeth by and by. Ne intretis in tentacionem. that ye enter not into tẽptaciõ. He byddes them not, praye that they be not tẽpted, for that is as muche to saye, as to praye that we should be out of thys worlde. Ther is noman in thys worlde wythoute temtacion. In the tyme of prosperyte we are tempted to wantõnes, pleasures, and all lyghtnes, in tyme of aduersyte to dispayre in Goddes goodnes. Tẽtacion neuer ceasses.

Ther is a difference betwene beynge tempted and entrynge into temptation. He byddes therfore not to praye that they be not tempted, but that they enter not into temptacion. To be tempted is no euyll thynge.

For

For what is it? no more then when the flesshe, the diuell and the worlde dothe solycitey and moue vs agaynst God.

To geue place to these suggestions, and to yelde oure selues, and sucker vs to be ouercommed of theym, thys is to enter into temptacyon. Our sauioure Chryste knewe that they shoulde be greuously tempted, and therfore he gaue thē warnynge, that they shoulde not geue place to temptacion, nor dyspayre at hys death. And yf they chaunced to forsake hym, or to ronne awaye, in case they tripped or swerued yet to come agayne.

But oure Sauioure Chryste dyd not onely commaunde hys dyscyples to prayе, but fell

downe vpon hys knees flat vp
on the grounde & prayed hym
selfe, sayinge. *pater si fieri potest*
transeat a me calix iste. Father deliuer
me of thys pange and payne
that I am in, this outragious
payne. This word father came
euen from the bowels of hys
hart when he made his mone,
as who should saye, father ryd
me, I am in suche payne that
I can be in no greater. Thou
art my father, I am thy sone.
Can the father forsake his sone
in suche an anguishe. Thus he
made hys mone. Father take a
waye this horrour of death frō
me, ryd me of this paine, suffer
me not to be take whā Judas
comes, suffer me not to be han-
ged on the crosse, suffer not my
hādes to be perced with nailes
nor

nor my harte wyth the sharpe speare. A wonderfull thynge, that he shoulde so oft tel his disciples of it before, and nowe when he cõmeeth to the poynte, to desyre to be rydde of it, as thoughe he woulde haue bene disobedient to the wyl of his father. Afore he saied, he came to suffer, and now he saies, away wyth thys cuppe. Who woulde haue thoughte that euer thys geyre should haue come out of Christes mouthe? What a case is thys? What shuld a mã say? You muste vnderstande, that Christ tooke vpon him al our infyrmeties, of the whyche thys was one to be sorye at deathe. Among all the styppendes of synne thys was one to trimble at the crosse, this is a punyshe-

ment for oure synne.

It goeth other wayes with vs, thē wyth Christ, yf we were in lyke case, and in like Agony, almost we would curse God, or rather wyshe that there were no God. Thys that he sayed, was not of that sorte, it was referryng the matter to the wyl of hys father, but we seke by al meanes be it right, be it wrong of oure owne nature to be ryd out of payne, he desyered it conditionally, as it myght stande, wyth hys fathers wyl, adding a *Veruntamen* to it.

So his request was to shew the infyrmitye of man, here is now an example what we shal do, when we are in lyke case.

He neuer deserued it, we haue

haue. He had a *Verumtamen*, & not wyth standynge, let vs haue so to, we must haue a neuerthe les, thy wyll be done and not myne.

Geue me grace to be con-tente to submytte my wyl vnto thyne. Hys facte teacheth vs what to do. Thys is our surge-rye, oure phisyke, when we be in Agonye, And reken vpon it frendes, we shal come to it, we shal feele it, at one tyme or an other.

What does he nowe? what came to passe nowe? when he had hard no voyce? hys father was domme.

He resortes to hys frēdes, se-kinge some cōfort at theyr hādes

seynge he had none at hys fathers hande, he comes to hys disciples, and fyndes them a slepe, he spake vnto peter, and sayed. Ah Peter art ꝙ aslepe, peter before had bragged stoutly, as thoughe he woulde haue kylled, god haue mercye vpon hys soule. And nowe when he shoulde haue comforted Christ, he was a slepe, not once bucke, nor backe to him, not a word, he was fayne to saye to hys disciples. *vigilate et orate*, Watche and praye, the spirit is redy, but the flesshe is weake he had neuer a worde of them agayne. They myght at the leste haue sayed. Oh Syr remember yourselfe, are not you Christe came not you into thys world, to redeme synne, be a good cheare, be a

good

good comforth, this sorrow wyl not helpe you, comforte youre selfe by your own preachynge, you haue sayed. *Oportet filium hominis pati*. You haue not deserued any thynge, it is not your faute. In dede yf they had done thys wyth hym, they had played a frendlye parte wyth hym, but they gaue hym not so much as one comfortable worde. We ronne to our frendes in our distresses & Agonyes, as though we had al our truste and confidence in theym, he dyd not so, he resorted to theym, but trusted not in theym, we wyl ronne to our frendes & come nomore to God, he returned agayne.

What shall we not resort to our frendes in tyme of nede? and trowe ye we shal not fynde

them a slepe? yes I warrante you, and when we nede their helpe moste, we shall not haue it.

But what shal we do, whē we shall fynde lacke in theym? we wyll crye out vpon theym, vpbrayde them, chyde, braule, fume, chauke & backebight thē But Christe dyd not so, he excused hys friendes, sayinge.

Vigilate et orate spiritus quidem promptus est caro autem infirma. Oh quoth he, watch and praye, I se wel the spirite is ready, but the flesshe is weke. What meaneth thys? suerelye it is a comfortable place. For as longe as we lyue in thys worlde, when we be at the best, we haue no more but.

promptitudinē spiritus cum infirmitate carnis,

The

The verye Saynctes of God sayed. *Vel adest mihi.* My wyll is good, but I am not able to perfourme it, I haue benewyth some, and fayne they woulde, fayne they woulde, there was redines of spirite, but it would not be. It greued them ỹ they coulde not take thynges, as they shoulde do.

The flesshe resisteth the worcke of the holy Gost in oure hertes, and lettes it, lettes it. We haue to praye euer to God O prayer, prayer, that it might be vsed in thys Realme as it oughte to be of all menne, and specially of Magystrates, of Counsaylers, of greate Rulers, to praye, to praye, that it woulde please God to putte

God-

Godly policies in their hertes. Call for assistaunce? I haue hard say, whē that good quene that is gon had ordeined in her house dayly prayer both before none, and after none, the admirall gettes hym out of the waye, lyke a moule diggynge in the earth. He shalbe Lottes wyfe to me as long as I lyue. He was a couetous manne an horrible couetous manne, I wold there were no moin Englād. He was an ambicious mā. I woulde there were no mo in Englande. He was a sedicious mā, a contēnar of cōmune prayer, I would there were no mo in England he is gone, I wold he had left none behīd him Remēber you my lords, ỹ you pray in your houses to ỹ beter mor-

ti-

tification of your flesshe. Remember god must be honored, I wil you to praye that God wil continew his spirit in you. I do not put you in comfort, that yf ye haue once the spirit, ye cannot lese it, ther bene wesprits start vp now of late, that saye, after we haue receiued the spyryt, we cannot synne. I wyl make but one argument. Saynt Paule had brought the Galathians to the possessiō of the fayth, and left theym in that state, they had receaued ỹ spyrite once, but they synned agayne, as he testifyeth of theym hymselfe. Yesaieth. Currebatisbene. Ye were once in a ryght state, and agayne. Recepistis spiritum ex operibus legis, an ex iusticia fidei. once they had the spyryt by fayth, but false Prophetes came

came whē he was gone frō thē, and they pucked them clene a way frō al ỳ Paule had plāted thē in, & thē sayed Paule vnto thē. *O stulti Galathie quis uos fascinauit?* if this be true, we may lese the spyte, ỳ we haue once possessed. It is a fond thyng, I wyl not tarry in it. But now to ỳ passion againe Chryst had ben with hys father, & felt no healpe, he had bene wt his frendes, & had no cōfort, he had prayed twyse, and was not hard, what did he now? did he geue prayer ouer? no, he goeth agayne to hys father, and saieth ỳ same againe, father if it be possyble away wt this cup, here is an example for vs although we be not hard at ỳ fyrst tyme, shal we geue ouer our praier, no we muste to it agayne, we must be importune ypō god, we must be instāt in

prayer. He prayed thryse & was not herd, let vs sinners pray thre score tymes, folkes ar very dul now adaies in prayer, to come to sermõs, to resorte to cõmõ prayer. You housekepers, and especially great men geue example of prayer in your houses. Well dyd hys father looke vpon him this secõd tyme? no, he went to hys frendes agayne thynking to finde some cõfort ther, but he fides thẽ a slepe againe more deper a slepe thẽ euer they were. Their eyes were heuy w slepe Ther was no cõfort at all, they wyst not what to say to hym. A wonderful thing, how he was tost frõ post to piller, one whyle to hys father, & was destytute at hys hand, another whyle to hys frendes, & foũde no cõfort at thẽ, hys father gaue him lokingon, & sucked him to bite ỹ

the bryde a whyle. Almyghtye God beheld thys battaile that he myght enioye that honour and glory, that in hys name al knees shuld bow. *Celestium, Terrestrium. et infernorum.* in heauen, earth, and hel. Thys that the father wold not here hys own sonne, was an nother punyshmente due to our sinne. Whē we crye vnto hym, he wyl not here vs. The Prophet Jeremy sayeth. *Clamabum ad me, et ego non exaudiam eos.* These be Jeremyes wordes, here he threteneth to punyshe syn wyth not hering theyr prayers. The prophet sayth. They haue not had the feare of God before theyr eyes, nor haue not regarded discipline and correction. I neuer saw surely so lyttel discipline as is now a daies.

Men

Men wilbe maysters, they wyl be maysters, and no Disciples. Alas where is thys discipyne nowe in England. The people regarde no discipyne, they be wout al order. Wher thei shuld geue place, they wyll not stur one such, yea, wher magistrates shold determyne matters, they wyl breake into the place, before they come, and at their commynge not moue a whitte for them. Is this discipline? Is thys good order? Yf a man say any thyng vnto them, they regarde it not. They that be called to aunswere wyll not aunswere directlye, but shoffe the matter out. Men the more thei knowe, the worse they be, it is truely sayed.

Scientia inflat, knoweledge ma-

keth vs proude and causeth vs to forget all, and set a waye discipline. Suerlye, in Poperye they had a reuerence, but now we haue none at all, I neuer sawe the lyke. Thys same lacke of the feare of God, and discipline in vs, was one of the causes that the father woulde not heare hys sonne. Thys payne suffered our sauioure Christ for vs, who neuer deserued it. Oh what it was, that he suffered in thys gardeyn, til Judas came. The doloures, the terroures, the sorrowes that he suffered, be vnspeakeble. He suffered it, partelye, to make amendes for oure synnes, and partelye, to geue vs example, what wee shoulde do in lyke case.

What

What comes of thys gere in the ende? Wel, nowe he prayeth agayne, he resorteth to his father agayne. *Angore correptus, prolixius orabat.* He was in sorer paines, in more anguishe, then euer he was, and therefore he prayeth longer, more ardentlye, more feruentelye, more vehementelie, then euer he did before.

Oh Lorde, what a wounderfull thynge is thys, thys horroure of death is worse then death it selfe, more vgsome, more bytter then anye bodylye death. He prayeth nowe the thyrde tyme. He dyd it so instauntlye, so feruently, that it brought out a bloudy sweate, & suche plentye that it dropped downe euen to the grounde.

There issued out of hys pre-
ous bodye droppes of blonde.
What a paine was he in, when
these bloudy droppes fell so abū
dantlye from hym. Yet for all
that, how vnthankefull do we
shewe oure selues toward hym
that dyde it only for oure sakes,
and for the remedy of oure syn-
nes. Oh what blasphemye do
we commit daye by daye, what
litle regard haue we to hys ble-
sed passion thus to sweare by
goddes blonde, by Christes pa-
ssion. We haue nothynge in no
pastime, but gods bloud, gods
woundes. We continually blas
pheme his passiō in haukynge,
hūtinge, disīng, and cardynge.
Who would thynke he shoulde
haue suche ennemyes amonge
those that profesle hys name.
What

What became of hys blud that
fel downe trowe ye? was the
bloud of Hales of it (wo worthe
it. What a do was it to bringe
thys out of the kynges heade,
thys greate abhominacion of
the bloud of hales could not be
taken a great whyle out of his
mynde. You that be of the
court, and especially ye swo?ne
chapeleynes beware of a lesson
that a great mā taught me at
my fyrst cōmynge to the court,
he tolde me for good wyll, he
thought it wel. He sayes vnto
me. You must beware howe so
euer ye do that ye contrari not
the Kynge, let hym haue hys
sayinges, follow hym, go wyth
hym. Wary out vpon thys cost
sayle, shall I saye, as he sayes.
Saye youre conscyence, or els

what a worme shal ye fele gna-
wynge, what a remorse of con-
cience shall ye haue, when ye re
membre howe ye haue lacked
your dutye. It is a good wyse
verse. *Gutta cauat lapidem, non ui, sed sepe cadendo.* The droppe of raine ma-
keth a hole in the stone, not by
violence, but by ofte fallynge.
Lykewyse a Prynce muste be
turned not violentlye, but he
must be wonne by a lytle & a ly
tle. Ye muste haue hys dutye
tolde hym, but it muste be done
wyth hũblenes, wyth requeſt
of pardon, or els it were a dan-
gerous thynge.

Unpreacheynge Prelates
haue bene the cauſe, that the
bloud of Hales idd so lõg blynd
the Kynge. Wo worthe that
ſuche an abhomynable thyng,

ſhuld

shuld be in a Christen realme, but thankes be to God it was partly redressed in the kynges dayes that dead is, and much more nowe. God graunte good wil, and power to go forwarde, yf ther be any suche abhomynacion behinde, that it may vtterly be rooted vp.

O how happy are we, that it hath pleased almyghty God to vouche safe, that his sõne shuld sweate bloud for the redemyng of oure synnes, and agayne howe vnhappye are we yf we wyll not take it thanckefullye, but that was redemed so payncfullye. Alas what harde hartes haue we. Oure Sauiour Christ neuer synned, and yet sweat he bloud for our synnes, we wyll not once watter

oure eyes wyth a fewe teares. What an horrible thing is sinne: that no other thynge wold remedy and paye the ransome for it, but only the blood of our Sauioure Chriſte. There was nothynge to pacify the fathers wrath agaynſt man, but ſuche an Agonye as he ſuffered. All the paſſyon of all the martyrs that euer were, al the ſacryfyces of Patryarkes that euer were, al the good workes that euer were done, were not able to remedy oure ſynne, to make ſatyſfaccyon for oure ſynnes, nor anye thynge beſydes, but thys extreme paſſion and bludſheddynge of our moſt merciful Sauioure Chriſt.

But to drawe towarde an ende, what became of thys thre folde

fold prayer at ỹ length, it plea
sed God to here his sonnes pra
yer, and sent him an angell to
corroborate, to strengthen, to
comforth hym.

Christ nede no angels helpe,
if he had lysted to ease him selfe
wyth hys deyte. He was the
sonne of God, what then: for so
much as he was man he recey
ued comforthe at the Angels
hande, as it accordes to our in-
firmite. His obedience, his con-
tynuance, and sufferynge, so
pleased the father of heauen,
that for hys sonnes sake, be he
neuer so greate a synner, lea-
uynge hys synne, and repent-
ynge for the same, he wyll owe
hym suche fauoure, as though
he had neuer committed anye
synne.

The

The father of heauen wyll not suffer him to be tempted w̄ thys greate horrour, of deathe and hell to the vttermoste, and aboue that he is able to beare. Looke for it my frendes, by him and through him ye shalbe able to ouercome it, let vs do as our Sauioure Christe dyd, and we shal haue helpe from aboue, we shal haue aungels helpe, yf we trust in hym, heauē and earth shall geue vp, rather then we shall lacke helpe, He saith he is. *Adiutor in necessitatibus.* an helper in tyme of nede. Whē the aungell had comforted hym, and when thys horroure of deathe was gone, he was so strong, that he offered himselfe to Judas, and sayed. I am he. To make an ende, I praye you take paines.

it is

it is a daye of penaunce (as we vse to sai) geue me leue to make you werye thys daye. The Jewes had hym to Cayphas and Annas, and there they whypt hym, and bet hym, they sette a crowne of sharpe thorne vpon hys head, and vayled hym to a tree, yet al thys was not so byt ter, as thys horroure of death, and thys Agony, that he suffered in the gardayne, in suche a degree as is dewe to al the synnes of the worlde, and not to one mannes synne.

Well, thys passion is our remedye, it is the satisfactyon for oure synnes. Hys soule descended to hell for a tyme. Here is muche a do, these newe vpstartynge spirites, say Christ neuer

des-

descende into hel, neyther bo-
dy nor soule. In scorne they wil
aske, was he there, what did he
there? what yf we cannot tell
what he dyd there? The Crede
goeth no further, but sayeth,
he descended thyther, what is
that to vs yf we cannot tell se-
ynge we were taught no fur-
ther. Paule was taken vp in-
to the thyrd heauen, aske lyke-
wyse what he sawe when he
was caryed thyther, you shall
not fynde in scripture what he
sawe or what he did there, shall
we not therfore beleue that he
was there.

These arrogant spirites, spiri
tes of vayne glorye. because
they know not by any expresse
scripture, the order of his doyn-
ges in hel, they wyl not beleue
that

that euer he descēded into hel.
In dede thys article hath not so ful scripture, so many places and testymonyes of scriptures as other haue, yet it hathe ynough, it hath .ii. or .iii. textes, & if it had but one, one text of scripture, is of as good and lawful authorytye as a .M. and of as certayne truth. It is not to be wayed by the multytude of textes. I beleue as certaynly and verely that thys Realme of Englande hath as good authorite to heare Goddes worde, as any natyon in al the world, it maye be gathered by .ii. textes one of theym is thys.

Ite in uniuersum mundum, et predicate euangelium omni creature.

Go into the whole world, and preache

preache the Gospell to all creatures. Vnd agayne. *deus vult omnes homines saluos fieri*. God wyll haue al men to be saued, he exceptes not the Englishemen here, nor yet expresselye nameth theym, and yet I am as sure, that thys Realme of Englande, by this gatherynge, is allowed to here Goddes word, as though Christe hadde sayed a thousãde tymes, Go preache to Englishmen, I wyl that Englishemen be saued. Because thys article of hys descendynge into hell, cã not be gathered so directlye, so necessarylye, so formallye they do vtterlye denye it. Thys article hath Scriptures towe or three. Inoughe for quiet myndes, as for curiouse brayns nothynge can contente.

Thys

This is the dyuels sterrynge by of suche spyrites of sedicion, is an euidente argumente, that the lyght is come forth, for his word is a brode, when the dyuel rus-sheth, whē he roreth, when he styrreth vp suche busie spyrites, to sclaunder it. My entent is not to entreate of thys matter at thys tyme. I trust the peo-ple wyll not be caryed awaye wyth these newe arrogāt spiri-tes, I dout not but good preachers wyll labour agaynst thē. But now I wyll saye a worde, and herin I protest fyrste of al, not arrogantly to determyne, and defyne it, I wyll contende wyth no man for it, I wyll not haue it be preiudice to any bo-dy, but I offer it vnto you to consydre and waye it.

Ther

There be some greate clarkes that take my parte, and I perceyue not what euill can come of it, in saying, ỹ our Sauiour Chriſte dyd not onely, in ſoule deſcende into hel, but alſo that he ſuffered in hel ſuche paines as the damned ſpirites did ſuffer there. Suerli, I beleue bereke for my parte, that he ſuffered the paynes of hell proporcionably, as it correſpondes and aunſwers to the whole ſynne of the worlde. He would not ſuffer onelye bodelye in the gardayne and vpon the croſſe, but alſo in hys ſoule, when it was from the bodye, whiche was a payne dewe for oure ſynne.

Some wrytte ſo, and I can beleue it that he ſuffered in the very place, I can not tel what

it

it is. call it what ye wil, euen in the skaldynge house, in the vg lomnes of the place, in the pre-sence of the place, suche payne as our capacyte cannot attain vnto, it is some what declared vnto vs, when we vtter it by thies effectes, by fyre, by gna-shynge of tethe, by the worme that gnaweth on the conscięce What so euer the payne is, it is a greate payne ỹ he suffered for vs. Ise no incõuenience to say, that Christ suffered in soule in hel.

I syngularly commende the exceadynge greate charitye of Christ that for our sakes wolde suffer in hel in his soule. It set-tes oute the vnspeakable ha-tred that God hathe to synne. I perceyue not that it doth de-

rogate any thyng frō ỹ dignitye of Chystes death, as in ỹ gardayne, when he suffered, it derogates not, ig frō ỹ he suffred on the crosse. Scripture speaketh on this fashion. *qui credit in me, habet uitam eternam.* He that beleueth in me, hath lyfe euerlastynge. Here he settes furth fayth, as the cause of our iustificacion, in other places as high cōmendacion is geuen to workes, and yet are the workes anye derogacion from that dignitye, fayth? No. And agayne scripture sayeth. *Traditus est propter peccata nostra et exuscitatus propter iustificationem etc.*

It attributeth here oure iustification, to his resurrection, and doeth thys derogate anye thynge from hys death? not a whit. It is whole Chyst. What wyth

wyth his natiuitye, what with his circumcision, what wyth hys incarnacion, and the whole processe of hys lyfe, wyth hys preachyng, what wyth hys ascendynge, descendynge, what wyth his death, it is all Christe that worketh oure saluacion. He sitteth on the ryghthande of the father, and all for vs. All this is the worke of oure saluacion. I woulde be as loeth, to derogate any thing from Christes death as the best of you al. How vnestimably are we bound to hym? what thankes oughte we to geue hym for it? We muste haue thys continuallye in remembraunce. *propter te morti mor. i tradimur tota die.* For the, we are in dispyng continuallye.

The life of a Chriſten mā is no-thynge but a redynes to dye, and a remembrance of death, If thys that I haue ſpoken of Chriſtes ſufferynge in the gar-dayne, and in hell, derogate a-ny thinge from Chriſtes death and paſſyon, away wyth it, be leue me not in this, if it do not, it commendes and ſettes furth very wel vnto vs, the perfecti-on of the ſatiſfactiō that Chriſt made for vs, and the wooꝛke of a redemption, not onely before wytnes in thys wooꝛlde, but in hell in that vgſome place, wher-to whether he ſuffered, oꝛ wra-ſtled wyth the ſpꝛites, oꝛ comfoꝛ-ted Abꝛaham, Iſaac, and Ia-cob. I wyl not deſyꝛe, yf ye lyke not that which I haue ſpoken of hys ſufferynge, let it go, I

wyl

wil not striue in it. I wil be pre-
iudice to no body, way it as ye
list. I do but offer it you to con-
sider. It is like his soule did some
what, the thre dayes that hys
body lay in the graue. To saye
he suffered in hell for vs dero-
gates nothing frō his death, for
althinges that Christ did before
his suffering one the crosse, and
after do worke oure saluacion,
if he had not bene incarnat, he
had not dyed, he was benefici-
al to vs with althinges he dyd.
Christen people should haue his
sufferynge for them in remem-
braūce, let your gardaines mo-
nishe you, your pleasaunt gar-
gardaynes what Christe suffe-
red for you in the Gardayne,
and what cōmodity you haue
by hys sufferynge.

It is hys wyl ye shoulde so do, he wouldebe hadde in remembraunce. Myxt youre pleasurs with the remembraunce of his bitter passion. The whole passion is satisfaction for oure synnes, and not the bare death, cõsideryng it so nakedly by it selfe The maner of spekyng of scripture is to be considered. It attributeth oure saluacion, nowe to one thynge, nowe to another that Christe dyd, wherein dede it pertayned to all. Oure Sauioure Christe hath lefte behynd hym, a remembraunce of hys passion, the blessed communion, the celebration of the Lordes supper, a lacke it hath bene longe abused, as the sacrifices were before, in the oulde law. The Patriarkes bled sacri

fice

fice, in the fayeth of the seade of the woman, whyche shoulde breake the serpentes hed. The Patriarkes sacrifised on hope, and after warde the worcke was estemed.

There comes other after, and they cõsider not the fayth of Abrahã, and the Patriarkes, but do theyr sacrifice accordynge to theyr owne imaginacion, euen so came it to passe wyth oure blessed communion.

In the primatyue churche, in plages, when theyr fryendes were deade, they vsed to come together to the holy communion. What? to remedye them that were deade? No, not a strawe. It was not ordained for vo suche purpose.

But then they would call to re-
membraunce goddes goodnes,
and his passion that he suffered
for vs, wherein they comforted
much their fayth. Other came
afterwarde and settes vp all
these kyndes of massynge, all
these kyndes of iniquite. What
an abhominacion is it? the fou
lest that euer was to attribute
to mans worke our saluacyon.
God be thanked that we haue
thys blessed cōmunion setforth
so nowe, that we may comfort,
encrease, and fortify our fayth
at that blessed celebration. If
he be gyltye of the bodye of
Christ, that takes it vnworthe-
ly, he fetcheth greate comforte
at it, that eates it worthely, he
doothe eate it worthelye, that
doethit in fayeth. In fayeth?
in

in what fayth? Not longe a go a great man, sayed in an audience, they bable much of faith, I wyll go lye wyth my whore al nyght, and haue as good a fayth, as the best of them al. I thynke he neuer knewe other, but the whoremongers fayth. It is no suche fayth that wyll serue. It is no bribynge Judges, or iustices faith, no rētreasers faythe, no horemongers fayth, no leasemongers fayth. no seller of benefices faith, but the fayth in the passion of oure Sauioure Christe. we must beleue that our Sauioure Christ hath taken vs agayne to hys fauor, that he hath delyuered vs hys owne body and blonde to plead wyth the deuil, and by meryte of hys owne passyon, of

hys

his own mere liberalitie. This is the fayth I tel you, that we must come to the cõmunion w, and not the horemõgers faith: Loke where remission of sin is, ther is acknowledging of sin also. Fayth is a noble duches, she hath euer her gẽtleman vsher going before her, the confessing of sinnes, she hath a trayne after her, the frutes of good workes, the walking in the comaũdemẽtes of god. He ỹ beleueth, wyll no be idle, he wyl walke, he wil do his busines, haue euer the gentelman vsher with you So if ye wil trye fayth, remẽber this rule, consider whether the trayne be waytinge vpon her. If you haue another fayth then this, a whoremonkers fayth, you are lyke to go ỹ

Scal

Scalding house, and ther you
shal haue two dishes, weppynge
and gnashinge of teth, muche
good do it you, you se your fare
If ye wil beleue and acknowe-
ledge your synnes, you shall
come to ỹ blessed cõmunõ-
of the bitter passion of
Christ, worthily, &
so attayne
to euer-
lastynge lyfe, to
the whiche the
father of hea-
uen bringe
you and
me
A.M.E.N.

F.I.N.I.S.

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✠ Cum gracia et priuilegio
ad imprimendum ſolum.